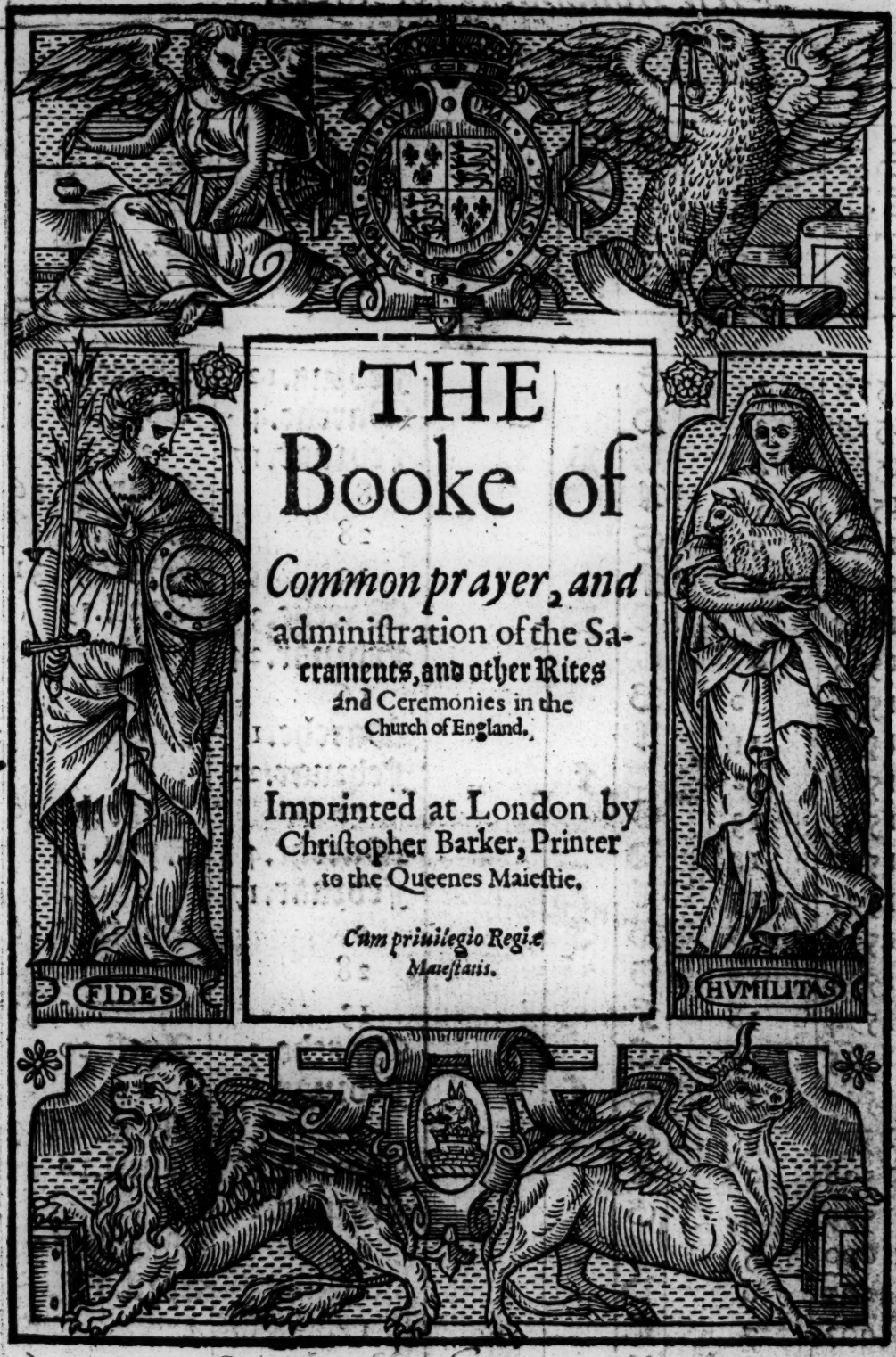


THE Booke of

Common prayer, and adminiſtration of the Sacraments, and other Rites and Ceremonies in the Church of England.

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Cum priuilegio Regiæ Maieſtatis.

The yeere of our Lord.	The golden number.	Sund. letter.	Leape yere.		Aſhwednef. day the firſt day of Lent.	Eaſter day.
1578	2	E			Febzua. 12	Marche. 30
1579	3	D			Marche. 4	Apzil. 19
1580	4	C	B		Febzuar. 17	3
1581	5	B			8	Marche. 26
1582	6	A			28	Apzil. 15
1583	7	G			13	Marche. 31
1584	8	F	D		Marche. 3	Apzil. 19
1585	9	E			Febzuar. 24	11
1586	10	D			16	3
1587	11	C			Marche. 1	16
1588	12	B	F		Febzuar. 21	7
1589	13	A			12	Marche. 30
1590	14	G			Marche. 4	Apzil. 19
1591	15	F			Febzuar. 17	4
1592	16	E	A		9	Marche. 26
1593	17	D			28	Apzil. 15
1594	18	C			13	Marche. 31
1595	19	B			Marche. 5	Apzil. 20
1596	1	A	C		Febzuar. 25	11
1597	2	G			9	Marche. 27
1598	3	F			Marche. 1	Apzil. 16
1599	4	E			Febzuar. 21	8
1600	5	D	E		6	Marche. 23
1601	6	C			25	Apzil. 12
1602	7	B			17	4
1603	8	A			Marche. 9	24

Ianuarie hath xxxi. dayes.

Sun { ryseth / falleth } houre { 7.mi.34 / 4.mi.26 }

Psalmes.					Morning prayer, i. Lesson.	Morning prayer, ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
i	A	Kalend.	Circũcision.	Gene. xvii.	Rom. i	Deut. x.	Colol. ii.	
ii	b	iiii No.		Gen. i.	Matth. i.	Gene, ii.	Rom. i.	
iii	c	iii No.		iii.	ii	iiii	i	
iiii	d	Pꝛid. No.		v	iii	vi	ii	
v	e	Nonas.		vii	iiii	viii	iiii	
vi	f	viii Id.	Epiphanie.	Esai. lx.	Luke iii.	Isa. xlix	John. ii.	
vii	g	vii Id.		Gene. ix.	Matt. v.	Gen. xii.	Rom. v.	
viii	A	vi Id.	Lucian.	xiii	vi	xiiii	vi	
ix	b	v Id.		xv	vii	xvi	vii	
x	c	iiii Id.		xvii	viii	xviii	viii	
xi	d	iii Id.		xix	ix	xx	ix	
xii	e	Pꝛid. Id.	Sol in Aqua.	xxi	x	xxii	x	
xiii	f	Idus.	Hillarie.	xxiii	xi	xxiiii	xi	
xiiii	g	xix kl.	Febꝛuarii	xxv	xii	xxvi	xii	
xv	A	xviii kl.		xxvii	xiii	xxviii	xiii	
xvi	b	xvii kl.		xxix	xiiii	xxx	xiiii	
xvii	c	xvi kl.		xxxi	xv	xxxii	xv	
xviii	d	xv kl.	Pꝛisca.	xxxiii	xvi	xxxiiii	xvi	
xix	e	xiiii kl.		xxxv	xvii	xxxvii	i. Coꝛ. i	
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxxix	ii	
xxi	g	xii kl.	Agnes.	xl	xix	xli	iii	
xxii	A	xi kl.	Uincent.	xlii	xx	xliii	iiii	
xxiii	b	x kl.		xliiii	xxi	xlv	v	
xxiiii	c	ix kl.		xlvi	xxii	xlvii.	vi	
xxv	d	viii kl.	Con. Paul.	Wisd. v.	Act. xxii.	Wis. vi.	Acts. xxvi.	
xxvi	e	vii kl.		Gen. xlviii	Mat. 23	Gē. xlix.	i. Coꝛ. vii.	
xxvii	f	vi kl.		l.	xxiiii	Exod. i.	viii	
xxviii	g	v kl.		Exod. ii.	xxv	iii	ix	
xxix	A	iiii kl.		iiii	xxvi	v	x	
xxx	b	iii kl.		vii	xxvii	viii	xi	
xxxi	c	Pꝛid. kl.		ix	xxviii	x	xii	

Februarie hath xxviii. dayes.

Sun { ryseth / fallet'h } houre { 7.mi.14 / 4.mi.46 }

Plaimes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer. ii. Lesson.
i	d	Kalend.	Fast.	Exod xi.	Marke. i.	Exod. xii.	i. Co. 13	
ii	e	iiii No.	Purif. of Ma.	Wisd. ix.	ii	Wis. xii.	xiiii	
iii	f	iii No.	Blasii.	Exod. xiii.	iii	Exo. xiiii.	xv	
iiii	g	Prid. No.		xv	iiii	xvi	xvi	
v	A	Nonas.	Agathe.	xvii	v	xviii	ii. Cor. i.	
vi	b	viii Id.		xix	vi	xx	ii	
vii	c	vii Id.		xxi	vii	xxii	iii	
viii	d	vi Id.		xxiii	viii	xxiiii	iiii	
ix	e	v Id.		xxxii	ix	xxxiii	v	
x	f	iiii Id.		xxxiiii	x	Leui. xviii.	vi	
xi	g	iii Id.		Leuit. xix.	xi	xx	vii	
xii	A	Prid. Id.		xxvi	xii	Num. xi.	viii	
xiii	b	Idus.	Sol in Pisc.	Num. xii.	xiii	xiii	ix	
xiiii	c	xvi kl.	Marche.	xiiii	xiiii	xvi	x	
xv	d	xv kl.	Valentine.	xvii	xv	xx	xi	
xvi	e	xiiii kl.		xxi	xvi	xxii	xii	
xvii	f	xiii kl.		xxiii	Luke. di. i.	xxiiii	xiii	
xviii	g	xii kl.		xxv	di. i.	xxvii	Galat. i.	
xix	A	xi kl.		xxx	ii	xxxi	ii	
xx	b	x kl.		xxxii	iii	xxxv	iii	
xxi	c	ix kl.		xxxvi	iiii	Deut. i.	iiii	
xxii	d	viii kl.		Deut. ii.	v	iii	v	
xxiii	e	vii kl.		iiii	vi	v	vi	
xxiiii	f	vi kl.	Fast.	Wisd. xix.	vii	Eccles. i.	Ephes. i.	
xxv	g	v kl.	S. Matthias	Deut. vi.	viii	Deut. vii.	ii	
xxvi	A	iiii kl.		viii	ix	ix	iii	
xxvii	b	iii kl.		x	x	xi	iiii	
xxviii	c	Prid. kl.		xii	xii	xv	v	

March hath xxxi. dayes.

Sun { ryseth / falleth } houre { 6.mi.18 / 5.mi.42 }

Psalmes.					Morning prayer. i.Lesson.	Morning prayer. ii.Lesson.	Euening prayer. i.Lesson.	Euening prayer. ii.Lesson.
xxx	d	Kalend.	Dauid.		Deut.xvi.	Luk.xii.	Deu.xvii.	Eph. vi.
i	e	vi No.	Cedde.		xviii	xiii	xix	Phili.i.
ii	f	v No.			xx	xiiii	xxi	ii
iii	g	iiii No.			xxii	xv	xxiiii	iii
iiii	A	iii No.			xxv	xvi	xxvi	iiii
v	b	Pꝛid.No.			xxvii	xvii	xxviii	Colos.i.
vi	c	Nonas.	Perpetue.		xxix	xviii	xxx	ii
vii	d	viii Id.			xxxi	xix	xxxii	iii
viii	e	vii Id.			xxxiii	xx	xxxiiii	iiii
ix	f	vi Id.			Iosue.i.	xxi	Iosue.ii.	i.Thes.i.
x	g	v Id.			iii	xxii	iii	ii
xi	A	iiii Id.	Gregory.		v	xxiii	vi	iii
xii	b	iii Id.	Sol in Arie.		vii	xxiiii	viii	iiii
xiii	c	Pꝛid. Id.			ix	Iohn.i.	x	v
xiiii	d	Idus.			xxiii	i	xxiiii	ii.Thes.i.
xv	e	xvii kl.	Apꝛilis.		Iudg.i.	iii	Iudg.ii.	ii
xvi	f	xvi kl.			iii	iiii	iiii	iii
xvii	g	xv kl.	Edward.		v	v	vi	i.Tim.i.
xviii	A	xiiii kl.			vii	vi	viii	ii.iii.
xix	b	xiii kl.			ix	vii	x	iiii
xx	c	xii kl.	Benedict.		xi	viii	xii	v
xxi	d	xi kl.			xiii	ix	xiiii	vi
xxii	e	x kl.			xv	x	xvi	ii.Tim.i.
xxiii	f	ix kl.	Fast.		xvii	xi	xviiii	ii
xxiiii	g	viii kl.	An.of Mary		Eccle.ii.	xii	Eccle.iii.	iii
xxv	A	vii kl.			Iudg. xix.	xiii	Iudg.xx.	iiii
xxvi	b	vi kl.			xxi	xiiii	Ruth.i.	Titus i.
xxvii	c	v kl.			Ruth.ii.	xv	iii	ii.iii.
xxviii	d	iiii kl.			iiii	xvi	i.king.i.	Phile.i.
xxix	e	iii kl.			i.king.ii.	xvii	iii	Heb.i.
xxx	f	Pꝛid. kl.			iiii	xviii	v	ii.

April hath xxx. dayes.

Sun { ryseth / falleth } houre { 6.mi.17 / 5.mi.43 }

Psalmes.				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	g	Kalend.		i.kin.vi.	Joh.xix.	i.kin.vii.	Heb.3.
ii	A	iiii. No		viii	xx	ix	iiii
iii	b	iii No.	Richard.	x	xxi	xi	v
iiii	c	Prid. No.	Ambrose.	xii	Acts.i.	xiii	vi
v	d	Nonas.		xiiii	ii	xv	vii
vi	e	viii Id.		xvi	iii	xvii	viii
vii	f	vii Id.		xviii	iiii	xix	ix
viii	g	vi Id.		xx	v	xxi	x
ix	A	v Id.		xxii	vi	xxiii	xi
x	b	iiii Id.		xxiiii	vii	xxv	xii
xi	c	iii Id.		xxvi	viii	xxvii	xiii
xii	d	Prid. Id.	Sol in Tau.	xxviii	x	xxix	James i.
xiii	e	Idus.		xxx	x	xxxi	ii
xiiii	f	xviii kl.	Maii.	ii.kin.i.	xi	ii.kin.ii.	iii
xv	g	xvii kl.		iii	xii	iiii	iiii
xvi	A	xvi kl.		v	xiii	vi	v
xvii	b	xv kl.		vii	xiiii	viii	i.Pet.i.
xviii	c	xiiii kl.		ix	xv	x	ii
xix	d	xiii kl.	Alphege.	xi	xvi	xii	iii
xx	e	xii kl.		xiii	xvii	xiiii	iiii
xxi	f	xi kl.		xv	xviii	xvi	v
xxii	g	x kl.		xvii	xix	xviii	ii.Pet.i.
xxiii	A	ix kl.	S. George.	xix	xx	xx	ii
xxiiii	b	viii kl.		xxi	xxi	xxii	iii
xxv	c	vii kl.	Mark. Euã.	Eccl.iiii.	xxii	Eccl.v.	i.John.i.
xxvi	d	vi kl.		ii.kin.23.	xxiii	2.kin.24.	ii
xxvii	e	v kl.		3.king.i.	xxiiii	3.kin.2.	iii
xxviii	f	iiii kl.		iii	xxv	iiii	iiii
xxix	g	iii kl.		v	xxvi	vi	v
xxx	A	Prid.kl.		vii	xxvii	viii	2.3.Joh.

May hath xxxi. dayes.

Sun { ryseth / falleth } houre { 5.mi. 18 / 6.mi. 42 }

Psalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	b	Kalend.	Phili. & Iac.		Eccle. 7.	Act. viii.	Eccl. ix.	Iude. i.
ii	c	vi No.			3. kin. ix.	xxviii	3. kin. 10	Rom. i.
iii	d	v No.	Inuentiõ of		xi	Matth. i.	xii	ii
iiii	e	iiii No.	the Crosse.		xiii	ii	xiiii	iii
v	f	iii No.			xv	iii	xvi	iiii
vi	g	Prid. No.	John Euan.		xvii	iiii	xviii	v
vii	A	Nonas.			xix	v	xx	vi
viii	b	viii Id.			xxi	vi	xxii	vii
ix	c	vii Id.			4. kin. i.	vii	4. king. ii	viii
x	d	vi Id.			iii	viii	iiii	ix
xi	e	v Id.			v	ix	vi	x
xii	f	iiii Id.	Sol in Gem.		vii	x	viii	xi
xiii	g	iii Id.			ix	xi	x	xii
xiiii	A	Prid. Id.			xi	xii	xii	xiii
xv	b	Idus.			xiii	xiii	xiiii	xiiii
xvi	c	xvii kl.	Iunii.		xv	xiiii	xvi	xv
xvii	d	xvi kl.			xvii	xv	xviii	xvi
xviii	e	xv kl.			xix	xvi	xx	i. Cor. i.
xix	f	xiiii kl.	Dunstane.		xxi	xvii	xxii	ii
xx	g	xiii kl.			xxiii	xviii	xxiiii	iii
xxi	A	xii kl.			xxv	xix	i. Esd. i.	iiii
xxii	b	xi kl.			1. Esd. iii	xx	iiii	v
xxiii	c	x kl.			v	xxi	vi	vi
xxiiii	d	ix kl.			vii	xxii	ix	vii
xxv	e	viii kl.			ii. Esd. i.	xxiii	ii. Esd. ii.	viii
xxvi	f	vii kl.	Augustine.		iiii	xxiiii	v	ix
xxvii	g	vi kl.			vi	xxv	viii	x
xxviii	A	v kl.			ix	xxvi	x	xi
xxix	b	iiii kl.			xiii	xxvii	Hest. i.	xii
xxx	c	iii kl.			Hest. ii.	xxviii	iii	xiii
xxxi	d	Prid. kl.			iiii	Mark. i.	v	xiiii

Iune hath xxx. dayes.

Sun { ryseth / falleth } hour { 3.mi.34 / 8.mi.26 }

Psalmes.				i. Lesson.	ii. Lesson. Morning prayer.	i. Lesson,	ii. Lesson. Euening prayer.
i	e	Kalend.		Hester.6.	Mark. ii.	Hest.vii.	i.Cor. xv.
ii	f	iiii No.		viii	iii	ix	xvi
iii	g	iii No.	Nichomede.	Job i.	iiii	Job ii.	ii.Cor.i.
iiii	A	Prid.No.		iii	v	iiii	ii
v	b	Nonas.	Bonifacе.	v	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iiii
vii	d	vii Id.		ix	viii	x	v
viii	e	vi Id.		xi	ix	xii	vi
ix	f	v Id.		xiii	x	xiiii	vii
x	g	iiii Id.		xv	xi	xvi	viii
xi	A	iii Id.	Barnab.apo.	Eccle.x.	Act. xiiii.	Eccl. xii.	Act.xv.
xii	b	Prid. Id.	Sol in Can.	Job 17.	Mar. xii.	Job xix.	ii.Cor.ix.
xiii	c	Idus.	Solstitiū æsti.	xx. (18.	xiii	xxi	x
xiiii	d	xviii kl.	Julii.	xxii	xiiii	xxiii	xi
xv	e	xvii kl.		xxiiii.xxv.	xv	26.27.	xii
xvi	f	xvi kl.		xxviii	xvi	xxix	xiii
xvii	g	xv kl.		xxx	Luke i.	xxxi	Gala.i.
xviii	A	xiiii kl.		xxxii	ii	xxxiii	ii
xix	b	xiii kl.		xxxiiii	iii	xxxv	iii
xx	c	xii kl.	Edwarde.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl.		xxxviii	v	xxxix	v
xxii	e	x kl.		xl	vi	xli	vi
xxiii	f	ix kl.	Fast.	xlii	vii	Prou.i.	Ephe.i.
xxiiii	g	viii kl.	Iohn Bap.	Mala.iii.	Mat.iii.	Mala.4.	Mat.14.
xxv	A	vii kl.		Prou.ii.	Luk.viii.	Prou.iii.	Ephe.ii.
xxvi	b	vi kl.		iiii	ix	v	iii
xxvii	c	v kl.		vi	x	vii	iiii
xxviii	d	iiii kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.	S.Pet.apo.	Eccle.xv.	Actes iii.	Eccl.xix.	Acts. iiii.
xxx	f	Prid. kl.		Prou.x.	Luk.xii.	Prou.xi.	Ephe. vi.

Iulyhath xxxi. dayes.

Sun { ryseth / falleth } houre { 4.mi.38 / 7.mi.42 }

Psalmes.					Morning prayer, i. Lesson.	Morning prayer, ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
i	g	Kalend.	Uisi. of Ma.		Prou. xii.	Luk. xiii.	Prou. xiii.	Phil. i.
ii	A	vi No.			xiiii.	xiiii	xv	ii
iii	b	v No.	Martin.		xvi	xv	xvii	iii
iiii	c	iiii No.			xviii	xvi	xix	iiii
v	d	iii No.			xx	xvii	xxi	Coloss. i.
vi	e	Prid. No.	Dog dayes		xxii	xviii	xxiii	ii
vii	f	Nonas.	beginne.		xxiiii	xix	xxv	iii
viii	g	viii Id.			xxvi	xx	xxvii	iiii
ix	A	vii Id.			xxviii	xxi	xxix	i. Thess. i.
x	b	vi Id.			xxxi	xxii	Eccles. i.	ii
xi	c	v Id.			Eccle. ii.	xxiii	ii	iii
xii	d	iiii Id.	Sol in Leo.		iiii	xxiiii	v	iiii
xiii	e	iii Id.			vi	John i.	vii	v
xiiii	f	Prid. Id.			viii	ii	ix	ii. Thess. i.
xv	g	Idus.	Swithune.		x	iii	xi	ii
xvi	A	xvii kl.	August.		xii	iiii	Jere. i.	iii
xvii	b	xvi kl.			Jere. ii.	v	iii	i. Tim. i.
xviii	c	xv kl.			iiii	vi	v	ii. iii.
xix	d	xiiii kl.			vi	vii	vii	iiii
xx	e	xiii kl.	Margaret.		viii	viii	ix	v
xxi	f	xii kl.			x	ix	xi	vi
xxii	g	xi kl.	Magdalen.		xii	x	xiii	ii. Tim. i.
xxiii	A	x kl.			xiiii	xi	xv	ii
xxiiii	b	ix kl.	Fast.		xvi	xii	xvii.	iii
xxv	c	viii kl.	James Apo.		Eccl. xi.	xiii	Eccl. xviii	iiii
xxvi	d	vii kl.	Anne.		Jer. xviii.	xiiii	Jere. xix.	Titus i.
xxvii	e	vi kl.			xx	xv	xxi	ii. iii.
xxviii	f	v kl.			xxii	xvi	xxiii	Phile. i.
xxix	g	iiii kl.			xxiiii	xvii	xxv	Hebr. i.
xxx	A	iii kl.			xxvi.	xviii	xxvii	ii
xxx	b	Prid. kl.			xxviii.	xix	xxix	iii

Auguſt hath xxxi. dayes.

Sun { ryſeth / falleth } houre { 7.mi.14 / 4.mi.46 }

Pſalmes.				Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer, i. Leſſon.	Euening prayer, ii. Leſſon.
i	c	Kalend.	Lammas.	Iere.xxx.	Iohn.xx.	Iere. xxxi.	Heb.iiii.
ii	d	iiii No.		xxxii	xxi	xxxiii	v
iii	e	iii No.		xxxiiii	Actes.i.	xxxv	vi
iiii	f	Pꝛid.No.		xxxvi	ii	xxxvii	vii
v	g	Nonas.		xxxviii	iii	xxxix	viii
vi	A	viii Id.	Transfigur.	xl	iiii	xli	ix
vii	b	vii Id.	Name of Ie.	xlii	v	xliii	x
viii	c	vi Id.		xliiii	vi	xlv.xlvi.	xi
ix	d	v Id.		xlvii	vii	xlviii	xii
x	e	iiii Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii Id.		li	ix	lii	Iames i.
xii	g	Pꝛid. Id.	Sol in Virg.	Lamen.i.	x	Lamen. ii.	ii
xiii	A	Idus.	,	iii	xi	iii	iii
xiiii	b	xix kl.	Septembꝛis	v	xii	Ezech.ii.	iiii
xv	c	xviii kl.		Ezek.iii.	xiii	vi	v
xvi	d	xvii kl.		vii	xiiii	viii	i.Pet.i.
xvii	e	xvi kl.		xiiii	xv	xviii	ii
xviii	f	xv kl.		xxxiii	xvi	xxxiiii	iii
xix	g	xiiii kl.		Dan.i.	xvii	Dan.ii.	iii
xx	A	xiii kl.		iii	xviii	iiii	v
xxi	b	xii kl.		v	xix	vi	ii.Pet.i.
xxii	c	xi kl.		vii	xx	viii	ii
xxiii	d	x kl.	Fast.	ix	xxi	x	iii
xxiiii	e	ix kl.	Bartho. Ap	Eccl.xxv	xxii	Eccl.29.	i.Ioh.i.
xxv	f	viii kl.		Dan.xi.	xxiii	Dan.xii.	ii
xxvi	g	vii kl.		xiii	xxiiii	xiiii	iii
xxvii	A	vi kl.		Hose.i.	xxv	Hose.2.3.	iiii
xxviii	b	v kl.	Augustine.	iiii	xxvi	v. vi.	v
xxix	c	iiii kl.	Behead. of	vii	xxvii	viii	2.3.Ioh.
xxx	d	iii kl.	Iohn.	ix	xxviii	x	Iude.
xxxi	e	Pꝛid. kl.		xi	Matth.i.	xii	Rom.i.

September hath xxx. dayes.

Sun { ryseth / falleth } houre { 5.mi.36 / 6.mi.24 }

Psalmes.				Morning prayer, i. Lesson.	Morning prayer, ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
i	f	Kalend.	Giles.	Hose. xiii.	Matth. ii.	Hos. xiiii.	Rom. ii.
ii	g	iiii No.		Joel. i.	iii	Joel ii.	iii
iii	A	iii No.		iii	iiii	Amos. i.	iiii
iiii	b	Prid. No.		Amos. ii.	v	iii	v
v	c	Nonas.	Dog dayes	iiii	vi	v	vi
vi	d	viii Id.	ende.	vi	vii	vii	vii
vii	e	vii Id.	Nati. of Eli.	viii	viii	ix	viii
viii	f	vi Id.	Natt. of Ma	Obadia. i.	ix	Jonah. i.	ix
ix	g	v Id.		Jon. ii. iii.	x	iiii	x
x	A	iiii Id.		Micah. i.	xi	Mica. ii.	xi
xi	b	iii Id.		iii	xii	iii	xii
xii	c	Prid. Id.	Sol in Libra.	v	xiii	vi	xiii
xiii	d	Idus.		vii	xiiii	Nahũ. i.	xiiii
xiiii	e	xviii kl.	Holy crosse.	Nahũ. ii.	xv	iii	xv
xv	f	xvii kl.	Æquinoct.	Habak. i.	xvi	Habak. ii	xvi
xvi	g	xvi kl.	autumnale.	iii	xvii	Zepha. i.	i. Cor. i.
xvii	A	xv kl.	Lambert.	Zeph. ii.	xviii	iii	ii
xviii	b	xiiii kl.		Hagge. i.	xix	Hagg. ii.	iii
xix	c	xiii kl.		Zech. i.	xx	Zech. 2. 3	iiii
xx	d	xii kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Matthe.	Eccle. 35.	xxii	Eccl. 38.	vi
xxii	f	x kl.		Zech. vii.	xxiii	Zech. viii	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xiii	xxvi	xiiii	x
xxvi	c	vi kl.	Cipzian.	Mala. i.	xxvii	Mala. ii.	xi
xxvii	d	v kl.		iii	xxviii	iiii	xii
xxviii	e	iiii kl.		Tobi. i.	Mark. i.	Tobi. ii.	xiii
xxix	f	iii kl.	S. Michael	Eccle. 39.	ii	Eccl. 44.	xiiii
xxx	g	Prid. kl.	Hierome.	Tobi. iii.	iii	Tob. iiii.	xv

October hath xxxi. dayes.

Sun { ryseth / falleth } houre { 6.mi.35 / 5.mi.25 }

				Psalmes.	Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
i	A	Kalend.		Remige,	Tobi. v.	Mark, iiii.	Tob. vi.	1. Cor. 16.
ii	b	vi.	No.		vii	v	viii	ii. Cor. i.
iii	c	v.	No.		ix	vi	x	ii
iiii	d	iiii	No.		xi	vii	xii	iii
v	e	iii	No.		xiii	viii	xiiii	iiii
vi	f	Prid.	No.	Fayth,	Judith. i.	ix	Judith. ii	v
vii	g	Nonas.			iii	x	iiii	vi
viii	A	viii	Id.		v	xi	vi	vii
ix	b	vii	Id.	Dennis,	vii	xii	viii	viii
x	c	vi	Id.		ix	xiii	x	ix
xi	d	v	Id.		xi	xiiii	xii	x
xii	e	iiii	Id.	Sol in Scor.	xiii	xv	xiiii	xi
xiii	f	iii	Id.	Edwarde,	xv	xvi	xvi	xii
xiiii	g	Prid.	Id.		Wisd. i.	Luke vi. i.	Wis. ii.	xiii
xv	A	Idus.			iii	vi. i.	iiii	Gala. i.
xvi	b	xvii	kl.	Nouemb.	v	ii	vi	ii
xvii	c	xvi	kl.	Etheldrede,	vii	iii	viii	iii
xviii	d	xv	kl.	Luk. Euan	Eccl. ii.	iiii	Job i.	iiii
xix	e	xiiii	kl.		Wis. ix.	v	Wis. x.	v
xx	f	xiii	kl.		xi	vi	xii	vi
xxi	g	xii	kl.		xiii	vii	xiiii	Ephes. i.
xxii	A	xi	kl.		xv	viii	xvi	ii
xxiii	b	x	kl.		xvii	ix	xviii	iii
xxiiii	c	ix	kl.		xix	x	Eccl. i.	iiii
xxv	d	viii	kl.	Crispine.	Eccl. ii.	xi	iii	v
xxvi	e	vii	kl.		iiii	xii	v	vi
xxvii	f	vi	kl.	Fast.	vi	xiii	vii	Phil. i.
xxviii	g	v	kl.	Sim. & Jud	Job. 24. 25.	xiiii	Job. 42.	ii
xxix	A	iiii	kl.		Eccl. 8.	xv	Eccl. ix.	iii
xxx	b	iii	kl.		x	xvi	xi	iiii
xxxi	c	Prid.	kl.	Fast.	xii	xvii	xiii	Colos. i.

Nouember hath xxx. dayes.

Sun { ryseth / falleth } houre { 7.mi.34 / 4.mi.26 }

Psalmes.				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	d	Kalend.	All Saints,	Wisd. iii.	Heb. xi. xii.	Wisd. v.	Apoc. xix.
ii	e	iiii No.		Eccl. 14.	Luk. xviii	Eccl. xv.	Colos. ii.
iii	f	iii No.		xvi	xix	xvii	iii
iiii	g	Prid No.		xviii	xx	xix	iiii
v	A	Nonas.		xx	xxi	xxi	i. Thes. i.
vi	b	viii Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii Id.		xxiiii	xxiii	xxv ☞	iii
viii	d	vi Id.		xxvii	xxiiii	xxviii	iiii
ix	e	v Id.		xxix	John. i.	xxx	v
x	f	iiii Id.		xxxi	ii	xxxii	ii. Thes. i.
xi	g	iii Id.	S. Martin.	xxxiii	iii	xxxiiii	ii
xii	A	Prid. Id.	Sol in Sagit.	xxxv	iiii	xxxvi	iii
xiii	b	Idus.	Brice.	xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii kl.	Decembris.	xxxix	vi	xl	ii. iii.
xv	d	xvii kl.	Machute.	xli	vii	xlii	iiii
xvi	e	xvi kl.		xliii	viii	xliiii	v
xvii	f	xv kl.	Initiũ regni	xlv	ix	xlvi	vi
xviii	g	xiiii kl.	Elizabeth.	xlvii	x	xlviii	ii. Tim. i.
xix	A	xiii kl.		xlix	xi	l	ii
xx	b	xii kl.	Edmũd king	li	xii	Baruc. i.	iii
xxi	c	xi kl.		Baruc. ii.	xiii	iii	iiii
xxii	d	x kl.	Cicilie.	iiii	xiiii	v	Titus i.
xxiii	e	ix kl.	Clement.	vi	xv	Isa. i.	ii. iii.
xxiiii	f	viii kl.		Isai. ii.	xvi	iii	Phile. i.
xxv	g	vii kl.	Katherine.	iiii	xvii	v	Heb. i.
xxvi	A	vi kl.		vi	xviii	vii	ii
xxvii	b	v kl.		viii	xix	ix	iii
xxviii	c	iiii kl.		x	xx	xi	iiii
xxix	d	iii kl.	Fast.	xii	xxi	xiii	v
xxx	e	Prid. kl.	Andrew Ap.	Prou. xx.	Actes. i.	Prou. xxi.	vi

☞ Note that the beginning of the xxvi. Chap. of Eccles. vnto (But when one is.) &c. must be read with the xxv. Chapter.

December hath xxxi. dayes.

Sun { ryseth / falleth } houre { 8.mi.12 / 3.mi.48 }

Pſalmes.					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
i	f	Kalend.			Eſai.xliii.	Actes.ii.	Eſa.xv.	Heb.vii.
ii	g	iiii. No			xvi	iii	xvii	viii
iii	A	iii No.			xviii	iiii	xix	ix
iiii	b	Pꝛid. No.			xx.xxi.	v	xxii	x
v	c	Nonas.			xxiii	vi	xxiiii	xi
vi	d	viii Id.	Nicho.Bi.		xxv	vi.vii	xxvi	xii
vii	e	vii Id.			xxvii	vi.vii	xxviii	xiii
viii	f	vi Id.	Cõcep.Ma.		xxix	viii	xxx	James i.
ix	g	v Id.			xxxi	ix	xxxii	ii
x	A	iiii Id.			xxxiii	x	xxxiiii	iii
xi	b	iii Id.			xxxv	xi	xxxvi	iiii
xii	c	Pꝛid. Id.	Sol in Capr.		xxxvii	xii	xxxviii	v
xiii	d	Idus.	Lucie.		xxxix	xiii	xl	i.Pet.i.
xiiii	e	xix kl.	Januarii.		xli	xiiii	xlii	ii
xv	f	xviii kl.			xliii	xv	xliiii	iii
xvi	g	xvii kl.	O ſapientia.		xlv	xvi	xlvi	iiii
xvii	A	xvi kl.			xlvii	xvii	xlviii	v
xviii	b	xv kl.			xlix	xviii	l	ii.Pet.i.
xix	c	xiiii kl.			li	xix	lii	ii
xx	d	xiii kl.	Faſt.		liii	xx	liiii	iii
xxi	e	xii kl.	S.Thomas		Pꝛo.xxiii.	xxi	Pꝛo.xxiiii	i.John.i.
xxii	f	xi kl.			Eſa.lv.	xxii	Iſai.lvi.	ii
xxiii	g	x kl.			lvii	xxiii	lviii	iii
xxiiii	A	ix kl.	Faſt.		lix	xxiiii	lx	iiii
xxv	b	viii kl.	Chꝛiſtmas.		Eſa.ix.	Luk.ii.	Iſa.vii.	Titus.iii.
xxvi	c	vii kl.	S.Stephen		Pꝛou.28.	Act.vi.vii	Eccles.4.	Acts.vii.
xxvii	d	vi kl.	S.John.		Eccles.v.	Reuel.i.	Eccles.6.	Reu.xxii.
xxviii	e	v kl.	Innocents.		Jere.xxxi	Acts.xxv.	Wiſd.i.	i.John.v.
xxix	f	iiii kl.			Eſa.lxi.	xxvi	Iſa.lxii.	ii.John.
xxx	g	iii kl.			lxiii	xxvii	lxiiii	iii.John.
xxxi	A	Pꝛid.kl.	Siluest.Bi.		lxv	xxviii	lxvi	Jude.i.

These to be obserued

for holy dayes, and none other.

THat is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of saint James the Apostle. Of saint Bartholomewe Apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of al Saintes. Of saint Andrew the Apostle. Of saint Thomas the Apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint John the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

A rule to knowe when the Terme beginneth and endeth.

EIght dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which is open but foure dayes before.

Hillarie Terme beginneth the xxiii. day of Januarie, if it bee not Sunday: If it bee Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Easter Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the Ascension day.

¶ Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the wednesday fortnight after.

¶ Michaelmas Terme beginneth the ix. of October, if it bee not Sunday, and endeth the xxviii. of Nouember.

THere was neuer any thing by the wit of mã so well deuised, or so sure established, which in continuance of time hath not bin corrupted: as (among other things) it may plainely appeare by the Common prayers in the Church, commonly called diuine seruice. The first originall and ground whereof, if a man woulde search out by the auncient Fathers, he shal finde that the same was not ordeyned but of a good purpose, and for a great aduancement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part therof) should bee read ouer once in the yeere: intending thereby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlines themselues, and bee more able to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath beene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Responds, Verses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profite by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe

of

of late time a fewe of them haue beene daily saide, and oft repeated, and the rest vterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde chaungings of the seruice was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more businesse to find out what should be read, then to read it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, respondes, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to ỹ minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but by the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Byble. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath beene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any would iudge this way more painefull, because that all things must be read vpon the booke,

whereas before by the reason of so often repetition, they could say many things by heart: If those men will weigh their labour, with the profit and knowledge which daily they shall attaine by reading upon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set forth, but doubtes may rise in the use and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtes concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resorte to the Bishoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bishoppe of the Diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written preface, that all thinges shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priestes and Deacons shall bee bounde to say dayly the Morning and Euening prayer, 'eyther priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or chappel, being at home, and not being otherwise reasonably letted, shall say the same in the parish Church or Chappell where he ministreth, and shal toll a bell thereto, a conuenient time before he beginne, that such as bee disposed, may come to heare Gods worde, and to praye with him.

The Table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yere, (except certaine proper feaſtes) as the rules following more plainely declare.

The order how the Pſalter is appoynted to be read.

THe Pſalter ſhall be read through once euery Moneth, and becauſe that ſome Monethes be longer then ſome other bee, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt thirtie dayes.

And becauſe January and March hath one day aboue the ſayde number, and February which is placed betweene them both, hath onely xxviii. dayes: February ſhall borrowe of eyther of the Monethes (of Januarie and March) one day: And ſo the Pſalter which ſhalbe read in February, muſt beginne the laſt day of Januarie, and ende the firſt day of March.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes apiece: It is ordered that the ſame Pſalmes ſhall bee read the laſt day of the ſayde monethes, which were read the day before: So that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Nowe to knowe what Pſalmes ſhall be read euery day, looke in the Kalender the nomber that is appoynted for the Pſalmes, & then finde the ſame nomber in this Table, and vpon that nomber ſhal you ſee what Pſalmes ſhalbe ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in this table folowing.

And here is alſo to bee noted, that in this Table and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Byble, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (folowing the diuiſion of the Hebrewes) doth varie in number from the common Latine tranſlation.

A table for the order of the Psalmes to be sayde at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii. xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi. lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131
27	120.121.122. 123.124.	126. 127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

¶ *The order howe the reſt of holy ſcripture* (beſide the Pſalter) is appointed to be read.

THe olde Teſtament is appointed for the firſt Leſſons at Morning and euening prayer, and ſhalbe read through euery yeere once, except certaine bookes and chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thrise, beſide the Epiſtles and Goſpels: except the Apocalips, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there ye ſhall perceiue the bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhal be read againe the day following, except it bee Sunday, which hath proper Leſſons of the olde Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of ſaint Matthewe is read either for Leſſon or Goſpel; ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe. &c.) And the third Chapter of ſaint Lukes Goſpel, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

Proper Lessons to be

read for the first Lessons, both at Morning and Euening prayer, on the Sundaies throughout the yeere, and for some also the second Lessons.

	Mattens.	*Euensong.*
Sundayes of Aduent.		
The first.	Esai. i.	Esai. ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Christmas.		
The first.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The first.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuagesima.	Gen. i.	Gen. ii.
Sexagesima.	iii	vi
Quinquagesima	ix	xii

Lent.	*Mattens.*	*Euensong.*
Firſt ſunday.	Gene.xix.	Gene.xxii.
ii	xxbii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlb
b	Exod.iii.	Exod.b.
bi	ix	x
Eaſter day.		
Firſt Leſſon.	Exod.xii.	Exod.xiii.
Second leſſon.	Rom.bi.	Actes.ii.

Sundayes after Eaſter.

	Mattens.	Euenſong.
Firſt ſunday.	Nume.xbi.	Nume.xxii.
ii	xxiii.	xxb
iii	Deut.iiii.	Deut.b.
iiii	bi	bii
b	biii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii.
whitſunday.		
Firſt Leſſon.	Deut.xbi.	Wiſdome.i.
Second Leſſon.	Actes x. Then Peter opened his &c.	Actes xix. It foꝛtuned that whyle Apollo was at &c.
Trinitie Sunday.		(vnto) After theſe things.
Firſt Leſſon.	Gene.xbiii.	Joſuah.i.
Second Leſſon.	Mat.iii.	

	Mattens.	Euensong.
First.	Josuah x.	Josuah xxiii.
ii	Judic. iiii.	Judic. v.
iii	i. King. ii.	i. King. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. King. xii.	ii. King. xxi.
vii	xxii.	xxiiii
viii	iii. King. xiii.	iii. King. xvii.
ix	xviii.	xix
x	xxi.	xxii
xi	iiii. King. v.	iiii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jeremie xxii.
xv	xxxv	xxxvi.
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi.	xviii
xviii	xx	xxiiii
xix	Dan. iii.	Daniel. vi.
xx	Joel. ii.	Miche. vi.
xxi	Abacuc ii.	Pzouerb. i.
xxii	Pzouerb. ii.	Pzouerb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

	Mattens.	Euenfong.
Saint Andrew.	Prouerb.xx. xxiii.	Prouerb.xxi. xxiiii.
S. Thomas the Apostle.		
Natiuitie of Christ.		
Fyrst Lesson.	Esai.ix.	Esai.vii. God spake once agayne to, &c.
Second Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnesse and loue. &c.
Saint Steuen.		
Fyrst Lesson.	Prouer. xxviii.	Eccle.iiii.
Second Lesson.	Actes vi. & vii. Steuen full of faith and power. &c. (vnto) And when 40. yeeres, &c.	Actes.vii. And when 40. yeres were expired, there appeared vnto Moses &c. (vnto) Steuen full of the holy ghost. &c.
Saint John.		
Fyrst Lesson.	Eccle.v.	Ecclesi.vi.
Second Lesson.	Apocalyp.i.	Apoc.xxii.
Innocentes day.	Jerem.xxxi. (vnto) Moreouer I heard Ephraim.	Wyldome.i.
Circumcision.		
Fyrst Lesson.	Genesis xvii.	Deut.x. (vnto) And now Il. &c.
Second Lesson.	Roman.ii.	Colos.ii.

The Epiphanie.		
First Lesson.	Esay.lx.	Esai.xlix.
Second Lesson.	Luke.iii. (vnto) So that he was suppoſed to bee the ſonne of Joſeph.	John ii.(vnto) After this hee went to Capernaum.
Conuerſion of ſaint Paul.		
Fyrſt Lesson.	Wisdome.v.	Wisdome.vi.
Second Lesson.	Actes xxii.(vnto) They heard him.	Actes.xxvi.
Purification of ỳ virgin Marie.	Wisdo.ix.	Wisdome.xii.
Saint Matthie	Wisdome.xix.	Eccle.i.
Annunciation of our Lady.	Eccle.ii.	Eccle.iii.
Wednesday before Easter.	Osee.xiii.	Osee.xiiii.
Thursday before Easter.	Daniel.ix.	Jerem.xxxi.
Good Friday.	Genesis xxii.	Esai.liii.
Easter Euen.	Zacha.ix.	Exod.xiii.
Munday in Easter weeke.		
Fyrſt Lesson.	Exod.xvi.	Exod.xvii.
Second Lesson.	Matth.xxviii.	Actes.iii.
Tuesday in Easter weeke.		
Fyrſt Lesson.	Exod.xx.	Exod.xxxii.
Second Lesson.	Luke xxiiii. vnto, And behold two of them.	i.Cor.xv.

	Mattens.	Euensong.
Saint Marke.	Eccle.iiii.	Eccle.v.
Saint Philip and Iacob.	Eccle.vii.	Eccle.ix.
Ascension day.	Deut.x.	iiii.King.ii.
Munday in whitsun weeke.		
First Lesson.	Genesis xi. vnto These are the generations of Sem.	Num.xi. Gather vnto me 70. men &c. vnto Moses
Second Lesson.	i.Cor.xii.	and the elders returned.
Tuesday in whitsun weeke.	i.Kings.xix. Dauid came to Samuel to	Deut.xxx.
Saint Barnabe	Rama.&c.	
First Lesson.	Eccle.x.	Eccle.xii.
Second Lesson.	Actes xiiii.	Actes xv. (vnto) After certaine dayes.
S. Iohn Bapt.		
First Lesson.	Mala.iii.	Mala.iiii.
Second Lesson.	Mat.xiii.	Mat.xiiii. (vnto) When Iesus hearde.
Saint Peter.		
First Lesson.	Eccle.xv.	Eccle.xix.
Second Lesson.	Actes.iii.	Actes.iiii.
Saint James.	Eccle.xxi.	xxiii.
S. Bartlemew.	xxv	xxix.
S. Matthew.	xxxv	xxxviii.
S. Michael.	xxxix	xliiii.
Saint Luke.	li	Iob.i.
Simon & Iude.		
First Lesson.	Iob.xxiiii.xxv.	xlii.

	Mattens.	*Euensong.*
All Saintes.		
Fyrst Lesson.	Wisd. iii. (vnto) Blessed is rather the barren.	Wisd. v. (vnto) His iealousie also.
Second lesson.	Hebrues xi. xii. Saints by faith, (vnto) If ye endure chastening.	Apocalyps xix. (vnto) And I sawe an Angel stande.

Proper Psalmes on certayne dayes.

	Mattens.		Euensong.
Christmas day.	Psal.	xix.	lxxxix.
		xlv.	Cx
		lxxxv.	Cxxxii
Easter day.	ii		Cxiii
	lvii		Cxiiii
	Cxi		Cxviii
Ascension day.	viii		xxiiii
	xv		lxviii
	xxi		Cviii
Whitsunday.	xlv		Ciiii
	lxvii		Cxlv

The order where

Morning and Euening prayer shalbe vsed and said.

The morning and Euening prayer shalbe vsed in the accustomed place of the Church, Chappell, or Chauncell, except it shalbe otherwise determined by the Ordinarie of the place. And the Chauncels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament, in the second yere of the reigne of King Edward the sixt, according to the Act of Parliament in that case made and prouided.

¶ *An order for morning prayer* daily throughout the yeere.

At the beginning both of Morning prayer, and likewise of Euening praier, the Minister shall reade with a loud voice some one of these sentences of the scriptures that follow. And then he shall say that which is written after the said sentences.

AT what time so euer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. Eze. xviii.

I doe know mine owne wickednesse, and my sinne is alway a- Psal. li.

gainſt me.

Pſal.li. Turne thy face away from our ſinnes (O Lord) and blot out all our offences.

Pſal.li. A ſorowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts.

Ioel.ii. Rent your heartes, and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſory for your afflictions.

Dan.ix. To thee (O Lorde God) belongeth mercie and forgiuenelle, for wee haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy lawes which thou haſt appoynted for vs.

Iere.ii. Correct vs (O Lorde) and yet in thy iudgement, not in thy furie, leſt wee ſhoulde bee conſumed and brought to nothing.

Mat.iii. Amend your liues, for the kingdome of God is at hand.

Luke xv. I will goe to my father, and ſay to him, Father, I haue ſinned againſt heauen and againſt thee: I am no more worthy to be called thy ſonne.

Pſa.cxliii. Enter not into iudgement with thy ſeruantes, O Lorde: for no fleſh is righteous in thy ſight.

i.Iohn.i. If we ſay that we haue no ſinne, we deceiue our ſelues, and there is no trueth in vs.

DEarely beloued brethren, the ſcripture moueth vs in ſundry places, to acknowledge and confeſſe our manifolde ſinnes and wickednelle, and that we ſhoulde not diſſemble nor cloke them before the face of almightie God our heauenly father, but confeſſe them with an humble, lowly, penitent, and obedient heart, to the ende that wee may obteine forgiuenelle of the ſame, by his infinite goodnelle and

mercy.

mercy. And although wee ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefely so to doe, when we assemble & meete together, to render thankes for the great benefites that we haue receiued at his handes, to set forth his most worthie praise, to heare his most holy worde, and to aske those things which bee requisite and necessary, as wel for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voice, vnto the throne of the heauenly grace, saying after mee.

A generall confession to bee said of the whole congregation after the Minister, kneeling.

ALmightie and most mercifull father, wee haue erred & straied from thy wayes like lost sheepe, we haue followed too much the deuices and desires of our owne heartes, wee haue offended against thy holy lawes, wee haue left vndone those things which wee ought to haue done, and wee haue done those thinges which we ought not to haue done, and there is no healthy in vs, but thou, O Lord, haue mercie vpon vs miserable offenders. Spare thou them, O God, which confesse their faultes, restore thou them that bee penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lorde: And graunt, O most mercifull father, for his sake, that wee may hereafter liue a godly, righteous, and sober life, to the glory of thy holy name, Amen.

The absolution to be pronounced by the Minister alone.

ALmightie God, the father of our Lorde Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wicked-

nesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people being penitent the absolution & remission of their sinnes: he pardoneth & absolueth all them which truely repent, and vnfeinedly beleeue his holy Gospell. Wherefore we beseeche him to graunt vs true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may bee pure and holy, so that at the last we may come to his eternall ioy, thorow Iesus Christ our Lord.

The people shall answere, **Amen.**

Then shall the minister begin the Lordes prayer with a loude voyce.

Our father which art in heauen. &c.

Then likewise he shall say.

O Lord open thou our lippes.

Answere.

And our mouth shal shew forth thy praise.

Priest.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now &c.

Prayse ye the Lord.

Then shalbe said or sung this Psalme following.

Venite exaltemus Domino. Psal. 95.



Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanke-

thankesgiuing: and shewe our selues glad in him with Psalmes.

For the Lorde is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come let vs worship, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourty yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowen my waies.

Vnto whome I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the. &c.

Then shall followe certaine Psalmes in order, as they bee appointed in a table made for that purpose, except there be proper Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeere, and likewise in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated: **Glory be to the father, &c. As it was in the &c.**

Then shall bee read two Lessons distinctly with a loude voyce, that the people may heare. The first, of the old Testament. The second, of the Newe, like as they be appointed in the Kalender, except there bee

proper leſſons aſſigned for that day: the Miniſter that readeth the Leſſon, ſtanding, and turning him ſo, as he may beſt be heard of all ſuch as be preſent. And before euery Leſſon, the Miniſter ſhall ſay thus. The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he ſhal ſay, **Here endeth ſuch a Chapter of ſuch a booke.**

And to the ende the people may the better heare in ſuch places where they doe ſing, there ſhall the Leſſons bee ſung in a plaine tune, after the maner of diſtinct reading: and likewiſe the Epiſtle and Goſpell. After the firſt Leſſon ſhall followe, Te Deum laudamus in Engliſh, daily throughout the whole yeere.

Te Deum laudamus

WE praiſe thee, O God: we knowledge thee to be the Lord.

All the earth doeth worſhip thee: the father euerlaſting.

To thee all Angels crie aloude: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continually doe crie.

Holy, holy, holy: Lord God of Sabaoth.

Heauen & earth are full of the maieſtie: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly felowſhip of the Prophets: praiſe thee.

The noble armie of Martyrs: praiſe thee.

The holy Church throughout all the worlde: doeth knowledge thee.

The father: of an infinite maieſtie.

Thy honourable: true, and onely ſonne.

Alſo the holy Ghoſt: the comforter.

Thou art the king of glorie: O Chriſt.

Thou

Thou art the euerlasting sonne: of the father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou haddest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the father.

We beleeue that thou shalt come: to be our iudge.

We therefore pray thee helpe thy seruants: whome thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saintes: in glorie euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worshippe thy name: euer worlde without ende.

Vouchsafe (O Lorde:) to keepe vs this day without sinne.

O Lord haue mercy vpō vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord, in thee haue I trusted: let me neuer bee confounded.

Or this Canticle, Benedicite omnia opera, &c.



All ye workes of the Lorde, blesse ye the Lorde: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye powers of the Lorde, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O yee Sunne and Moone, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O yee ſtarres of heauen, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye ſhowres and deaw, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye windes of God, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O yee winter and ſommer, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye yce and ſnowe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye light and darkenes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O al ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee welles, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye whales & all that moue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſtes & cattell, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lorde: praiſe him and magnifie him for euer.

O ye prieſtes of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee ſeruants of the Lorde, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye ſpirites and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye ỹ Lord: praiſe him and magnifie him for euer.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſaid Benedictus in Engliſh, as followeth.

BLeſſed bee the Lorde God of Iſrael: for he hath viſited and redeemed his people. Benedictus.

And hath rayſed vp a mightie ſaluation for vs: in the houſe of his ſeruant

uant Dauid.

As he spake by the mouth of his holy Prophetes: which haue bene since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To perfourme the mercie promised to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That we, being deliuered out of the handes of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: al the dayes of our life.

And thou childe shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or this C. Psalme. Iubilate Deo.

Iubilate Deo.

O Be ioyfull in the Lord (all yee landes:) serue the Lord with gladnes, and come before his presence with a song.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not wee our selues, we are his people, and the sheepe of his pasture.

O goe

O goe your way into his gates with thankes giuing, and into his courtes with praise: be thankefull vnto him, and speake good of his name.

For the Lorde is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Then shalbe saide the Creede, by the Minister and the people standing.

I Beleeue in God the Father almightie, maker of heauen and earth: and in Iesus Christ his onely sonne our Lorde, which was conceiued by ỹ holy Ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The thirde day hee rose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the father almighty. From thence shall he come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the communion of saintes, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loude voice.

The Lord be with you.

Answere.

And with thy spirit.

The

The Miniſter.

Let vs pray.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Miniſter, Clarkes, and people, ſhall ſay the Lords prayer in Engliſh, with a loude voyce.

Our father which art in heauen, &c.

Then the Miniſter ſtanding vp, ſhall ſay.

O Lord ſhew thy mercie vpon vs.

Anſwere.

And graunt vs thy ſaluation.

Prieſt.

O Lord ſaue the Queene.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thine holy ſpirit from vs.

Then ſhall followe three Collects. The firſt, of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond, for peace. The third, for grace to liue well. And the two laſt Collectes ſhall neuer alter, but dayly bee ſayde at Morning prayer throughout all the yere, as followeth.

The ſecond Collect for peace.

O God, which art authour of peace, and louer of concorde, in knowledge of whome ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defende vs thy humble ſeruauntes in all aſſaultes of our enemies, that wee ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

The third Collect for grace.

O Lord our heauenly father, almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defende vs in the ſame with thy mighty power, & graunt that this day we fall into no ſinne, neither runne into any kind of daunger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord, Amen.

An

An order for Euening prayer throughout the yere.

The Prieſt ſhall ſay.

Our father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhal ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne, &c.
As it was in the beginning, is now, &c.

Prayſe ye the Lord.

Then Pſalmes in order as they be appoynted in the table for pſalmes, except there be proper pſalmes appointed for that day. Then a leſſon of the olde Teſtament, as is appoynted likewiſe in the Kalender, except there bee proper Leſſons appoynted for that day. After that, Magnificat in Engliſh, as followeth.

Magnificat. Luke 1.

MY ſoule doth magnifie ỹ Lord: & my ſpirit hath reioyced in God my Sauiour.

For hee hath regarded: the lowlineſſe of his handmayden.

For beholde from henceforth: all generations ſhall call me bleſſed.

For hee that is mightie hath magnified me: and holy is his name.

And his mercie is on them that feare him: throughout all generations.

Ye

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their heartes.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy hath holpen his seruaunt Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalme.

O Sing vnto the Lorde a newe song: for he hath done marueilous things. Cantate Domino. Psal. 98.

With his owne right hande, & with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of ỹ heathen.

He hath remembred his mercy and trueth toward the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all yee landes: sing, reioyce, and giue thankes.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With trumpets also and Shawmes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clappe their handes, and let the hilles

hilles be ioyfull together before the Lorde: for he is come to iudge the earth.

With righteousnesse shall he iudge the worlde: and the people with equitie.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Then a lesson of the newe Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luke. 2. 29.



LOrde nowe lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To bee a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or else this Psalme.

Deus misereatur. Psal. 67.



GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yealet all the people praise thee.

O let the nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

God

God shall blesse vs: and all the endes of the world shall feare him.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Then shall follow the Creede, with other praiers, as is before appointed at Morning prayer after benedictus, and with three Collects. First of the day. The second of peace. The third for ayde against all perils, as hereafter followeth: which two last Collects shalbe daily said at Euening prayer, without alteration.

The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue vnto thy seruantes that peace which the worlde cannot giue, that both our hearts may bee set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our sauiour, Amen.

The third Collect for ayde against all perils.

Lighten our darknesse we beseech thee, O Lorde, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely sonne our sauiour Jesus Christ, Amen.

In the feasts of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthewe, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday, shalbe sung or sayd, immediatly after Benedictus, this confession of our Christian faith.

Quicunque vult.

WHosoeuer will bee saued: before all things it is necessary that he holde the Catholique faith.

Which faith, except euery one doe keepe holy and vndefiled: without doubt he shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in trinitie, and trinitie in vnitie.

Neither confounding the persons: nor deuiding the substance.

For there is one person of the father, another of the sonne: and another of the holy Ghost.

But the Godhead of the father, of the sonne, and of the holy ghost, is all one: the glory equall, the maiestie coeternall.

Such as the father is, such is the sonne: and such is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy Ghost is God.

And

And yet they are not three Gods: but one God.

So likewise the father is Lorde, the sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as wee bee compelled by the Christian veritie: to acknowledge euery person by him selfe to bee God and Lord.

So are we forbidden by the Catholique religion: to say there be three Gods, or three Lordes.

The father is made of none: neither created, nor begotten.

The Sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father, & of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one sonne, not three sonnes: one holy ghost, not three holy Ghostes.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesayde: the vnitie in Trinitie, and the Trinitie in vnitie is to bee worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessarie to euerlasting saluation: that hee also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God, of the substaunce of the Father, begotten

before the worldes: and man, of the substance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the father as touching his Godhead: and inferiour to the father, touching his manhood.

Who although he bee God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhoode into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hel, rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right hande of the father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of Morning and Euening prayer throughout the whole yere.

Here

Here followeth the Letanie, to be vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shalbe commaunded by the Ordinarie,

O God the father of heauen: haue mercie vpon vs miserable sinners.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O GOD the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the father & the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpō vs miserable sinners.

O holie, blessed, and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, & be not angry with vs for euer.

Spare vs good Lord.

From all euil & mischiefe, from sinne, from the crafts and assaultes of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and

all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the world, the flesh, and the deuill.

Good Lord deliuer vs.

From lightning & tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From al sedition and priuie conspiracie, from al false doctrine and heresie, from hardnes of heart, and contempt of thy word and commaundement.

Good Lord deliuer vs.

By the misterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy Baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the cōming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holie Church vniuersallie in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse

holinesse of life, thy seruant Elizabeth our most gracious Queene and gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule hir heart in thy faith, feare, and loue, & that shee may euermore haue affiance in thee, and euer seeke thy honour and glorie.

We beseech thee to heare vs good Lord.

That it may please thee to bee her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishoppes, Pastours, and Ministers of the Church, with true knowledge and vnderstanding of thy woorde, and that both by their preaching and liuing, they may set it foorth and shewe it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the counsell, and all the nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue

and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruites of the spirite.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, & comfort, all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauaile by land or by water, all women labouring of childe, all sicke persons, and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and prouide for the fatherles children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it maye please thee to forgiue our enemies, persecutours, and slaunderers, and to turne their heartes.

We

We beseech thee to heare vs good Lord.

That it may please thee to giue & preserue to our vse the kindly fruites of the earth, so as in due time we may enioy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repẽtance, to forgiue vs all our sinnes, negligences, & ignorances, and to endue vs with the grace of thy holy spirite, to amend our liues according to thy holy word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech the to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Graunt vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

Let

Let vs pray.

O God mercifull father, that despisest not the sighing of a contrite heart, nor ỹ desire of such as bee sorowfull, mercifully assist our prayers that wee make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtilty of the deuil or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruantes being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord, arise, helpe vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble woorkes that thou diddest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, & deliuer vs for thine honour.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe, world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercie heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The Versicle.

O Lord let thy mercie be shewed vpon vs.

The Answere.

As we doe put our trust in thee.

Let vs pray.

WE humbly beseech thee, O father, mercifully to looke vpon our infirmities, and for the glory of thy names sake, turne from vs all those euils that we most righteously haue deserued, and graunt that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glorie, through our onely mediatour and aduocate Iesus Christ our Lord. Amen.

A prayer for the Queenes Maiestie.

O Lorde our heauenly father, high and mightie, King of kings, Lord of lordes, the onely ruler of princes, which doest from thy throne beholde all the dwellers vpon earth, most heartely we beseech thee with thy fauour to beholde our most gracious soueraigne Lady Queene Elizabeth, and so replenish her with the grace of thy holy spirit, that she may alway incline to thy will, and walke in thy way: endue her plenteously with heauenly giftes, graunt her in health and wealth long to liue, strengthen her, that she may vanquish and ouercome all her enemies, and finally after this life, she may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

ALmightie and euerlasting God, which onely worketh great maruailes, sende downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirite

of

of thy grace, and that they may truely please thee, powre vpon them the continuall deawe of thy blessing: Graunt this, O Lord, for the honour of our aduocate and mediatour Iesus Christ, Amen.

A prayer of Chrysostome,

ALmightie God, which hast giuen vs grace at this time with one accorde, to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy name, thou wilt graunt their requestes: fulfill now, O Lord, the desires and petitions of thy seruants, as may bee most expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the worlde to come life euerlasting.

2. Corinthians 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore.

For raine, if the time require.

O God heauenly father, which by thy sonne Iesus Christ, hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessarie to their bodily sustenance: Send vs we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruites of the earth to our comfort, & to thy honour, through Iesus Christ our Lord. Amen.

For faire weather.

O Lorde God, which for the sinne of man diddest once drowne all the worlde, except eight persons, and afterwarde of thy great mercy diddest promise neuer to destroy it so againe: Wee humbly beseech thee, that although wee for our iniquities haue worthely deserued this plague of raine and waters,

waters, yet vpon our true repentaunce, thou wilt send vs such weather, whereby wee may receiue the fruites of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee prayse and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that the rayne doeth fall, the earth is fruitfull, beastes increase, and fishes doe multiplie: beholde wee beseech thee, the afflictions of thy people, and graunt that the scarcitie & dearth (which we doe nowe most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lorde, to whome with thee and the holy Ghost, be all honour, &c.

In the time of warre.

O Almightie God, king of all kinges, and gouernour of all thinges, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the handes of our enemies, abate their pride, asswage their malice, and confounde their deuices, that we being armed with thy defence, may bee preserued euermore from al perils, to glorifie thee which art the onely giuer of all victorie, through the merits of thy onely sonne Iesus Christ our Lord.

In the time of any common plague, or sickneſſe.

O Almightie GOD, which in thy wrath in the time of King Dauid, diddest slaye with the plague of pestilence threescore and tenne thousand,

lande, and yet remembring thy mercie diddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then commaunde thine Angell to cease from punishing: so it may nowe please thee to withdrawe from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and property is euer to haue mercy, and to forgiue, receiue our humble petitions: and though wee bee tyed and bounde with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake, our mediatour and aduocate, Amen.

The Collects,

Epistles and Gospels, to be vsed at the celebration of the Lords Supper & holy Communion through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may cast away the woorkes of darkenesse, and put vpon vs the armour of light, nowe in the time of this mortal life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when hee shall come againe in his glorious maiestie to iudge both the quicke and the dead, wee may rise

rise to the life immortall, through him who liueth and reigneth with thee and the holy ghost, now and euer. Amen.

The Epistle.

OWE nothing to any man, but this, that yee loue one another: For hee that loueth another, fulfilleth the lawe. For these commaundementes, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so forth, (if there bee any other commaundement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Rom. 13. 8.

Loue hurteth not his neighbour, therefore is loue the fulfilling of the lawe. This also wee knowe the season, howe that it is time that wee should nowe awake out of sleepe: for nowe is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknesse, & let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospel.

AND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his Disciples, saying vnto them, Goe into the towne that lyeth ouer agaynst you, and anon yee shall finde an Asse bounde, and her Colte with Mat. 21. 1

with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The Lorde hath neede of them: and straightway he will let them goe. All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion: Behold, thy King commeth vnto thee meeke, sitting vpon an Asse and a Colt, the foale of the Asse vsed to the yoke. The disciples went & did as Jesus commaunded them, and brought the Asse and the Colte, and put on them their clothes, and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when hee was come to Hierusalem, all the citie was mooued, saying, Who is this: And the people saide, this is Jesus the Prophet of Nazareth, a Citie of Galilee. And Jesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues, and sayde vnto them, It is written, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

The second Sunday in Aduent.

The Collect.

BLessed Lorde, which hast caused all holy scriptures to bee written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace and euer holde fast the blessed hope of euerla-

sting

sting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

WHat so euer things are written afore-time, they are written for our learning, that wee, through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation, graunt you to bee like minded one towardes another, after the ensample of Christ Iesus: that ye all agreeing together, may with one mouth prayse God the father of our Lord Iesus Christ. Wherefore receiue ye one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers, and that the Gentiles might prayse GOD for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy name. And againe he sayeth, Reioyce yee Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laude him all ye nations together. And againe Esai saieth, There shall be the roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may bee rich in hope, through the power of the holy ghost. Rom. 15. 4.

The Gospel.

THere shalbe signes in the Sunne, and in the Moone, and in the Starres: and in the earth the people shall bee at their wittes ende through despaire. The sea & the water shall roare, & mens hearts Luke 21. 25.

shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shal moue. And then shal they see the sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoote forth their buddes, ye see and knowe of your owne selues that sommer is then nie at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nie. Verely I say vnto you, this generation shall not passe, til all be fulfilled. Heauen and earth shall passe, but my words shall not passe.

The third Sunday in Aduent.

The Collect.

LOrd, we beseech thee giue eare to our praiers, and by thy gracious visitation lighten the darknesse of our hearts, by our Lord Iesus Christ.

The Epistle.

1. Cor. 4. 1.

LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewardes of the secrets of God. Furthermore, it is required of the stewards, that a man be founde faithfull. With me it is but a very small thing, that I shoulde be iudged of you, eyther of mans iudgement: No, I iudge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth mee. Therefore iudge nothing before the time, vntill the Lorde come which will lighten things that are hid in darknesse, and open the counsailes of the heartes, and then shall euery man haue prayse of God.

The

The Gospel.

WHen Iohn, being in prison heard ỹ Mat. 11.2
worꝛkes of Christ, he sent two of his disciples, and sayde vnto him, Art thou he that shall come, oꝛ doe wee looke foꝛ another? Iesus answered, and sayde vnto them, Goe and shewe Iohn againe what yee haue heard and seene: The blinde receiue their sight, the lame walke, the lepers are cleansed, the deafe heare, the dead are rayſed vp, and the pooꝛe receiue the glad tidings of the Gospel: and happie is hee that is not offended by mee. And as they departed, Iesus began to say vnto the people cõcerning Iohn, What went yee out into the wildernes to see? A reede that is shaken with the winde? Oꝛ what went yee out to see? A man clothed in soft rayment? Beholde, they that weare softe clothing, are in kings houses. But what went yee out foꝛ to see? A Pꝛophet? Uerely I say vnto you, and moꝛe then a Pꝛophet. Foꝛ this is he of whome it is wꝛitten, Behold, I send my messenger befoꝛe thy face, which shall pꝛepare thy way befoꝛe thee.

The fourth Sunday in Aduent.

The Collect.

LOꝛd rayse vp (we pꝛay thee) thy power, and come among vs, and with great might succour vs, that whereas (thꝛough our sinnes and wickednes) we be soꝛe let and hindꝛed, thy bountifull grace and mercie (thꝛough the satisfaction of thy sonne our Loꝛde) may speedily deliuer vs: to whome with thee and the holy Ghost, be honoꝛ and gloꝛy, woꝛld without ende.

The Epistle.

Phil.4.4. REioyce in the Lorde alway, and againe I say reioyce. Let your softenesse bee knowen to all men, the Lorde is euen at hande. Bee carefull for nothing, but in all prayer and supplication, let your petitions bee manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your heartes and minds through Christ Iesu.

The Gospel.

Iohn 1.19 THis is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, What art thou? And hee confessed, and denied not, and sayde playnely, I am not Christ. And they asked him, What then? Art thou Elias? And hee sayeth, I am not. Art thou the Prophet? And hee answered, No. Then sayde they vnto him, What art thou, that wee may giue an answere vnto them that sent vs? What sayest thou of thy selfe? Hee sayde, I am the voyce of a cryer in the wildernesse, make straight the way of the Lorde, as sayde the Prophet Esai. And they which were sent were of the Pharisees, and they asked him, and sayd vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? Iohn answered thē, saying, I baptize with water, but there standeth one among you, whome yee know not, he it is, which though he came after me, was before mee, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyonde Iordane, where Iohn did baptize.

Christmas

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Sonne, to take our nature vpon him, and this day to bee borne of a pure virgin: graunt that we being regenerate, and made thy children by adoption and grace, may dayly be renued by thy holy spirite, through the same our Lord Iesus Christ, who liueth, and reigneth with thee, &c.

The Epistle.

GOD in times past, diuerslie and many wayes spake vnto the fathers by Prophets: but in these last dayes hee hath spoken to vs by his owne sonne, whome hee hath made heire of all things, by whome also he made the worlde. Which sonne being the brightnesse of his glorie, and the very Image of his substance, ruling all things with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtayned a more excellent name then they. For vnto which of the Angels said he at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and he shall be my sonne. And againe, when hee bringeth in the first begotten sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels spirites, and his ministers a flame of fire. But vnto the sonne he saith, Thy seate (O God) shalbe for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteous- Heb. 1.1.

 nesse,

nesse, and hated iniquitie. Wherefore God, euen thy God hath anoynted thee with the oyle of gladnesse aboue thy fellowes. And thou Lorde in the beginning hast layed the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shall waxe olde as doth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not fayle.

The Gospel.

John. 1. 1. IN the beginning was the word, & the worde was with God, & God was the word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, & the life was the light of men, & the light shineth in the darkenes, & the darknes comprehended it not. There was sent from God, a man, whose name was Iohn: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. Hee was not that light, but was sent to beare witnesse of the light. That light was the true light which lighteth euery man that commeth into the worlde. Hee was in the worlde, and the worlde was made by him, and the worlde knewe him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to be made sonnes of GOD: euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same worde became flesh, and dwelt among vs, and we sawe the glory of it, as the

glory

glory of the onely begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his persecutours, to thee which liuest. &c.

Then shall followe the Collect of the Nativitie, which shalbe said continually vnto newe yeres day.

The Epistle.

AND Steuen being full of ỹ holy Ghost, looked vp stedfastly with his eyes into heauen, & saw the glory of God, and Iesus standing on the right hande of God, and said, Beholde, I see the heauens open, & the sonne of man standing on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once, & cast him out of the citie, & stoned him. And the witnesses laid downe their clothes at a young mans feete, whose name was Saul. And they stoned Steuẽ, calling on, and saying, Lord Iesu receiue my spirite. And hee kneeled downe, and cried with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe. Act. 7. 55.

The Gospel.

BEholde, I send vnto you prophets, and wise men, & scribes, & some of thẽ ye shall kill & crucifie, and some of them yee shall scourge in your Synagogues, & persecute them from citie to citie, that vpon you may come all ỹ righteous blood, which hath bin Mat. 23. 34.

ſhed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the ſonne of Barachias, whom ye ſlue betweene the temple and the altar. Verely I ſay vnto you, all theſe thinges ſhall come vpon this generation. O Hieruſalem, Hieruſalem, thou that killeſt the Prophets, & ſtoneſt them which are ſent vnto thee, howe often would I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her winges, & yee would not? Beholde, your houſe is left vnto you deſolate. For I ſay vnto you, yee ſhal not ſee me henceforth, till that ye ſay, Bleſſed is hee that commeth in the name of the Lord.

Saint Iohn Euangeliſtes day.

The Collect.

MErcifull Lorde, wee beſeech thee to caſt thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy bleſſed Apoſtle and Euangeliſt Iohn, may attaine to thy euerlaſting gifts, through Ieſus Chriſt our Lord, Amen.

The Epiſtle.

1.Io.1.1. THAT which was from the beginning, which wee haue heard, which wee haue ſeene with our eyes, which we haue looked vpon, and our handes haue handled of the worde of life. And the life appeared, and wee haue ſeene, and beare witneſſe, and ſhewe vnto you that eternall life, which was with the father, and appeared vnto vs. That which wee haue ſeene and heard, declare we vnto you, that ye alſo may haue fellowſhip with vs, and that our fellowſhippe may bee with the father and his Sonne Ieſus Chriſt. And this wee write vnto

vnto you, that ye may reioyce, and that your ioy may be ful. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darknes at al. If we say we haue felowship with him, and walke in darknes, we lie, and doe not the trueth. But and if we walke in light, euen as he is in light, thē haue we felowship with him, & the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If we knowledge our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes. If we say we haue not sinned, we make him a lyar, and his worde is not in vs.

The Gospel.

IEsus said vnto Peter, Folowe thou me. Peter turned about, & sawe the disciple whom Iesus loued, following (which also leaned on his brest at supper, and sayd, Lorde, which is he that betrayeth thee?) when Peter therefore sawe him, he said to Iesus, Lorde, what shall he here doe? Iesus sayde vnto him, If I will haue him to tary til I come, what is that to thee? Folow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not to him, he shall not die: but if I wil that he tary til I come, what is that to thee? The same disciple is hee which testifieth of these things, and wrote these things, and we knowe that his testimonie is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde coulde not conteine the bookes that should be written. Io. 21, 19.

The

The Collect.

ALmightie God, whose praise this day the young Innocentes thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which w̄ our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle.

Apo.14.1 I Looked, and loe, a lambe stoode on the mount Sion, & with him an hundred fourtie and foure thousand, hauing his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sound of many waters, & as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the foure beastes & the elders, and no man coulde learne the song, but the hundred fourtie & foure thousande, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe, whetesoeuer he goeth. These were redeemed from men, being the firste fruites vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the throne of God.

The Gospel.

Mat.2.13. THe Angel of ỹ Lord appeared vnto Ioseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and bee thou there till I bring thee word. For it will come to passe that Herod shall seeke the child, to destroy him. So when he awoke, hee tooke the childe & his mother by night,

and

and departed into Egypt, and was there vnto the death of Herode, that it might bee fulfilled which was spoken of the Lord by the prophet, saying: Out of Egypt haue I called my sonne. Then Herod, when hee sawe that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slewe al the children that were in Bethlehem, and in all the coastes (as many as were two yeeres olde or vnder) according to the time which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, whereas hee said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, & would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almightie God, &c. (As vpon Christmas day.)

The Epistle.

AND I say, that the heire (as long as hee is a childe) differeth not from a seruant, though he bee lord of all: but is vnder tutors and gouernors, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his sone made of a woman, and made bonde vnto the law, to redeeme them which were bond vnto the lawe, that wee through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sones, God hath sent the spirit of his sonne into our hearts, which cryeth Abba, father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ. Gal.4.1.

The

The Gospel.

Mat. 1. 1. THis is the booke of ỹ generation of Jesus Christ the sonne of Dauid, the sõne of Abraham: Abrahã begat Isahac: Isahac begat Jacob: Jacob begat Judas & his brethren: Judas begat Phares & Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naallon: Naallon begat Salmon: Salmon begat Boos, of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begate Solomon, of her that was the wife of Urie: Salomon begate Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begate Jacob: Jacob begate Joseph the husband of Marie, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations.

The byrth of Jesus Christ was on this wise: when his mother Marie was married to Joseph, (before

(before they came to dwell together) shee was founde with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while hee thus thought, behold, ỹ Angell of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy ghost. She shall bring forth a Sonne, and thou shalt call his name Jesus, for hee shall saue his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Beholde, a mayde shall bee with childe, and shall bring forth a sonne, and they shall cal his name Emmanuel: which if a man interprete, is as much to say, as God with vs. And Joseph, as soone as hee awoke out of sleepe, did as the Angell of the Lord had bidden him: and he tooke his wife vnto him, and knewe her not, till shee had brought foorth her first begotten sonne, and called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed sonne to be circumcised, and obedient to the law for man: graunt vs the true circumcision of the spirite, that our heartes and all our members being mortified from all worldly and carnall lustes, may in al things obey thy blessed will, through the same thy Sonne Jesus Christ our Lorde.

The

The Epistle.

Rom.4.8. BLessed is that man to whome the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For wee say ỹ faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when hee was in the circumcision, or when hee was in the vncircumcision? not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnes of faith, which he had yet being vncircumcised, that he should be the father of all the that beleeue, though they be not circumcised, that righteousnes might be imputed to them also, & that he might bee the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the worlde) happened not to Abraham, or to his seede through the law, but through the righteousnesse of faith. For if they which are of the lawe be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

Lu.2.15. AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayd one to another, Let vs go euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the babe laide in a manger. And when they

they had seene it, they published abroade the saying that was told them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheardes. But Mary kept all those sayings, and pondred them in her heart. And the shepheards returned, praysing and lauding God, for all the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Iesus, which was named of the Angell before he was conceiued in the wombe.

If there bee a Sunday betweene the Epiphanie and the Circumcision, then shall bee vsed the same Collect, Epistle and Gospell at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O God, which by the leading of a starre, didest manifest thy onely begotten sonne to the Gentiles: mercifully graunt, that wee which knowe thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

FOR this cause I Paul am a prisoner of Iesus Christ for you heathen, if yee haue heard of the ministration of the grace of God which is giuen mee to youward. For by reuelation shewed he the mysterie vnto me, as I wrote afore in fewe wordes, whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men as it is nowe declared vnto his holy Apostles and Ephe. 3.1

and prophets by the spirite, that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospell: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saintes is this grace giuen, that I shoulde preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hyde in God, which made all things through Iesus Christ, to the intent that now vnto the rulers and powers in heauenly thinges, might be knowen by the congregation, the manifold wisdome of God, according to the eternall purpose which hee wrought in Christ Iesu our Lorde, by whome wee haue boldnesse and entrance with the confidence which is by the faith of him.

The Gospell.

Mat. 2. 1. When Iesus was borne in Bethlehem, a citie of Iurie in the time of Herode the king: behold, there came wise men from the East to Hierusalem, saying, Where is hee that is borne king of the Iewes? for we haue seene his starre in the East, and are come to worship him. When Herode the king had hearde these thinges, hee was troubled, and all the Citie of Hierusalem with him. And when he had gathered al the chiefe Priestes and Scribes of the people together, he demaunded of them where Christ shoulde be borne. And they said vnto him, At Bethlehem in Iurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Iurie, art not the least among

mong the princes of Juda: for out of thee shall come vnto mee the captaine that shall gouerne my people Israel. Then Herod, (when he had priuily called the wise men) he enquired of them diligently what time the starre appeared. And he bade them goe to Bethlehem, and said, Goe your way thither, and search diligently for the Childe: and when ye haue found him, bring me worde againe, that I may come and worship him also. When they had heard the king, they departed, and loe, the starre which they saw in the East, went before them, till it came and stoode ouer the place wherein the childe was. When they saw the starre, they were exceeding glad, and went into the house, and found the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, golde, frankincense, and myrrhe. And after they were warned of God in a sleepe, (that they should not go againe to Herode,) they returned into their owne countrey another way.

The first Sunday after the Epiphanie.

The Collect.

LOrde wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord, Amen.

The Epistle.

I Beseech you therefore brethren, by the mercifulnesse of God, that ye make your bodies a quicke sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God. And fashion not Rom. 12. 1.

your selues like vnto this worlde: but be ye changed in your shape, by the renuing of your minde, that ye may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel.

Luke 2.

Verse. 43.

THe father and mother of Jesus went to Hierusalem, after the custome of ỹ feast day. And when they had fulfilled the daies, as they returned home, the childe Jesus abode stil in Hierusalem, and his father and mother knewe not of it: but they supposing him to haue bene in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they founde him in the Temple, sitting in the middest of the doctours, hearing them, and posing them. And all that heard him, were astonied at his vnderstanding and answeres. And when they saw him, they marueiled. And his mother said vnto him, Sōne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? Wist yee not that I must

must go about my fathers busines? And they vnderstood not that saying which he spake vnto them. And he went downe w̄ them, & came to Nazareth, & was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisdome and age, and in fauour with God & men.

The second Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, which doest gouerne all thinges in heauen & earth: mercifully heare the supplications of thy people, & graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers giftes, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, ꝙ it be agreeing to the faith. Let him that hath an office, wayte on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, do it with diligence. If any man shewe mercy, let him doe it with cheerefulnes. Let loue be without dissimulation. Hate that which is euil, & cleaue vnto ꝙ which is good. Be kind one to another with brotherly loue. In giuing honour, go one before another. Be not slouthfull in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to ꝙ time. Reioyce in hope. Bee patient in tribulation. Continue in prayer. Distribute vnto the necessity of the saints. Be ready to harbour. Blesse thē which persecute you. Blesse, I say, & curse not. Be mery with them that are merie, weepe with them that weepe. Bee of like affection one towardes Ro. 12. 6.

another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2.1. AND the thirde day was there a marriage in Cana, a citie of Galile, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when the wine failed, the mother of Jesus sayde vnto him, They haue no wine. Jesus sayde vnto her, Woman, what haue I to do with thee? mine houre is not yet come. His mother sayd vnto the ministers, Whatsoeuer hee sayeth vnto you, doe it. And there were standing there sixe water pots of stone, after the maner of purifying of the Jewes, conteining two or three firkins a piece. Jesus sayde vnto them, Fill the water pottes with water. And they filled them vp to the brim. And hee sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers which drewe the water, knewe) hee called the bridegrome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill nowe. This beginning of miracles did Jesus in Cana of Galilee, & shewed his glorie, and his disciples beleeued on him.

The third Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting GOD, mercifully looke vpon our infirmities, and in all our daungers and necessities, stretche forth thy right

right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euill for euill. Prouide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feede him: if he thirst, giue him drinke: For in so doing, ỹ shalt heape coales of fire vpon his head. Bee not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put foorth his hande, and touched him, saying, I will, be thou cleane: And immediately his leprosie was cleansed. And Jesus sayde vnto him, Tell no man, but goe and shewe thy selfe to the priest, and offer the gift (that Moses commaunded to be offred) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously pained. And Jesus saide, When I come vnto him, I will heale him. The Centurion answered, Mat. 8. 1.

red, and said, Sir, I am not worthy that thou shouldest come vnder my roofe, but speake the word onely, and my seruant shalbe healed. For I also my selfe am a man subiect to the authoritie of another, and haue souldiers vnder me: and I say to this man, Goe, and he goeth: and to another man, Come, and he cõmeth: and to my seruant, Doe this, and he doeth it. When Iesus heard these wordes, he marueyled, and sayde to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isahac, and Iacob, in the kingdome of heauen. But the children of the kingdome shalbe cast out into vtter darkenesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Go thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The fourth Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to bee set in the middes of so many and great dangers, that for mans frailenes we can not alwayes stand vpright: graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Ro. 13. 1. LEt euery soule submitte him selfe vnto the authoritie of the higher powers: for there is no power but of GOD. The powers that be, are ordeyned of God. Whosoeuer therefore resisteth power, resisteth

resisteth the ordinance of God: but they that resist, shall receiue to them selues damnation. For rulers are not fearefull to them that doe good, but to them that doe euil. Wilt thou be without feare of the power? do wel then, & so shalt thou be praised of the same: for hee is the minister of God for thy wealth. But if thou do that which is euill, then feare: for he beareth not the sworde for nought: for hee is the minister of God, to take vengeance on them ỹ doe euill. Wherefore yee must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: For they are Gods ministers, seruing for the same purpose. Giue to euerie man therefore his duetie: tribute, to whome tribute belongeth: custome, to whome custome is due: feare, to whom feare belongeth: honour, to whom honour perteineth.

The Gospel.

AND when hee entred into a ship, his disciples followed him. And beholde, there arose a great tẽpest in the sea, insomuch as the ship was couered with waues, but hee was a sleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And hee saide vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, and rebuked the winds and the sea, and there followed a great calme. But the men marueyled, saying, What maner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there mette him two possessed of deuilles, which came out of the Mat. 8. 23

graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying, O Iesu, thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a heard of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to go into the herde of swine. And he sayde vnto them, Goe your wayes. Then went they out, and departed into the herde of swine: And beholde, the whole herde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coastes.

The fifth Sunday after the Epiphanie.

The Collect.

LOrde, wee beseech thee to keepe thy Church and housholde continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Iesus Christ our Lord.

The Epistle.

Col. 3. 12. PVt vpon you, as the elect of God, tender mercie, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so doe

doe ye. Aboue all these things put on loue, which is ye bonde of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankfull. Let the worde of Christ dwell in you plenteously, with all wisdome. Teach and exhort your owne selues in Psalmes, and Hymnes, and spiritual songs, singing with grace in your hearts to the Lorde. And whatsoeuer ye doe in word or deede, doe al in the name of our Lorde Iesu, giuing thanks to God the father by him.

The Gospel.

THe kingdome of heauen is like vnto a man which sowed good seede in his fielde: but while men slept, his enemie came, & sowed tares among ye wheate, and went his way. But when ye blade was sprung vp, and had brought foorth fruite, then appeared the tares also. So the seruauntes of the Houlholder came, and saide vnto him, Syr, diddest not thou sowe good seede in thy fielde? from whence then hath it tares? He saide vnto them, The enuious man hath done this. The seruantes sayde vnto him, Wilt thou then that we go and weede them vp? But hee saide, Nay, lest while ye gather vp the tares, yee plucke vp also the wheate with them: let both growe together vntil the haruest, & in the time of haruest, I wil say to the Reapers, Gather ye first the tares, and binde them together in sheaues to be burnt: but gather the wheate into my barne. Mat. 13. 24.

The sixth Sunday (if there bee so many) shall haue the same Psalmes, Collect, Epistle and Gospell, that was vpon the fifth Sunday.

The

The Collect.

O Lorde, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may bee mercifully deliuered by thy goodnes, for the glory of thy name, through Iesus Christ our Sauiour, who liueth and raigneth world without end, Amen.

The Epistle.

1.Cor.9. 24. PErceiue yee not, howe that they which runne in a course, runne all, but one receiueth the reward? So runne, that ye may obteine. Euery man ỹ proueth masteries, absteineth from all thinges: and they doe it to obteine a crowne that shall perish, but wee to obteine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the aire: but I tame my bodie, & bring it into subiection, lest by any means it come to passe, that when I haue preached to other, I my selfe should be a castaway.

The Gospel.

Mat.20.1 THe kingdome of heauen is like vnto a man that is an housholder, which wēt out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And hee went out about the thirde houre, and sawe other standing idle in the market place, and sayde vnto them, Goe yee also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe hee went out about the sixth and ninth houre, and did likewise. And about the

the eleuenth houre hee went out, and founde other standing idle, and sayd vnto them, Why stand ye here all the day idle? They sayde vnto him, Because no man hath hyred vs. He saith vnto them, Goe ye also into the vineyard, and whatsoeuer is right, that shall ye receiue. So when euen was come, the Lord of the vineyarde sayde vnto his Steward, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and sayd, Friend, I doe thee no wrong: Diddest not thou agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as mee lusteth with mine owne goods? Is thine eye euill, because I am good? So the last shalbe first, and the first shall be last. For many be called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

LOrde God, which seest that we put not our trust in any thing that we doe: mercifully graunt, that by thy power we may be defended against all aduersitie, through Jesus Christ our Lord.

The

The Epistle.

2.Cor.11. 19. YE suffer fooles gladly, seeing your selues are wise. For ye suffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt him selfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bin weake in this behalfe. Howbeit, wherein soeuer any man dare bee bolde (I speake foolishly) I dare bee bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I xl. stripes saue one. Thrise was I beaten with rods, I was once stoned. I suffred thrise shipwracke, night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the Citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, and do care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The

The Gospel.

WHen much people were gathered together, and were come to him out of all Cities, hee spake by a similitude, The sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden downe, & the foules of the aire deuoured it vp. And some fell on stones, and assoone as it was sprong vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruite an hundred folde. And as hee sayde these things, he cryed, Hee that hath eares to heare, let him heare. And his Disciples asked him, saying, What maner of similitude is this? And hee sayde, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other by parables, that when they see, they shoulde not see, and when they heare, they should not vnderstande. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh away the worde out of their hearts, least they should beleeue, and bee saued. They on the stones, are they, which when they heare, receiue the worde with ioy, and these haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, & are choked with cares and riches, and voluptuous liuing, and bring foorth no fruite. That which fell in the good ground, are they, which with a pure and good heart heare the woorde, and keepe it, and bring forth fruite through patience. Luke 8.4.

The

The Collect.

O Lorde, which doest teache vs that all our doings without charitie are nothing worthy: sende thy holy ghost, and powre into our heartes that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Graunt this for thy onely sonne Iesus Christes sake.

The Epistle.

1.Cor.13 1. Though I speake with tongues of men, and of Angels, & haue no loue, I am euen as sounding brasse, or as a tinckling Cymball. And though I coulde prophecie, & vnderstand all secrets, & all knowledge: yea, if I haue all faith, so that I coulde moue mountaines out of their places, & yet haue no loue, I am nothing. And though I bestowe all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth mee nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the truth, suffereth all things, beleeueth all thinges, hopeth all things, endureth all things. Though that prophecying fayle, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect shall be done away. When I was a childe, I spake as a childe, I vnderstoode as a childe, I imagined as a childe: But assoone as I was a man, I put away childishnesse. Nowe wee see

in

in a glasse, euen in a darke speaking: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe, euen as I am knowen. Nowe abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

The Gospel.

IEsus tooke vnto him the twelue, & sayde vnto them, Behold, we go vp to Hierusalem, & all shalbe fulfilled that are written by the Prophets of the sonne of man. Luke 18. 31.
For hee shall be deliuered vnto the Gentiles, and shalbe mocked, and despitefully entreated, & spitted on. And when they haue scourged him, they will put him to death, and the third day he shall rise againe. And they vnderstoode none of these thinges. And this saying was hidde from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certaine blinde man sate by the high way side, begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu thou sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: But he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stoode still, & commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I do vnto thee? and he said, Lord, that I might receiue my sight. And Iesus sayde vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him, praising God. And all the people, when they saw it, gaue praise vnto God.

The

The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs newe and contrite heartes, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Ioel. 2.12

TURNE you vnto me with all your hearts, with fasting, weeping, & mourning: rent your heartes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious and mercifull, long suffering, and of great compassion, and readie to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shal let your encrease remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome goe forth of his chamber, and the bride out of her closet. Let the Priestes serue the Lord betweene the porch and the altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the Heathen bee lordes thereof. Wherefore shoulde they say among the Heathen, Where is nowe their God?

The Gospel.

WHen ye fast, be not sad, as the hypocrites are: For they disfigure their faces, that it may appeare vnto men howe that they fast. Verely I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy father, which is in secrete, and thy father which seeth in secrete, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where thieues breake through and steale: but lay vp for you treasures in heauen, where neyther rust nor moth doth corrupt, and where thieues doe not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16

The first Sunday in Lent.

The Collect.

O Lorde, which for our sake diddest fast fourtie dayes and fourtie nightes: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glory, which liuest and reignest. &c.

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vaine. For hee saieth, I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasiō of euil, that in our office be found no fault: but in all things let vs behaue our selues 2. Cor. 6. 1.

as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghoſt, in loue vnfained, in the worde of trueth, in the power of God, by the armour of righteouſneſſe of the right hand and on the left, by honour and dishonour, by euill report, & good report, as deceiuers, and yet true: as vnknowen, and yet knowen, as dying, and behold we liue, as chaſtened, and not killed, as ſorowing, & yet alway mery, as poore, and yet making many rich, as hauing nothing, and yet poſſeſſing all things.

The Goſpel.

Mat. 4. 1. THen was Jeſus led away of the ſpirite into wilderneſſe, to bee tempted of the deuill. And when he had faſted fourtie daies, and fourty nightes, he was at the laſt an hungred. And when the tempter came to him, he ſaid, If thou be the ſonne of God, commaund that theſe ſtones be made bread. But he anſwered and ſayde, It is written, Man ſhall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuil taketh him vp into the holy Citie, and ſetteth him on a pinacle of the Temple, and ſayeth vnto him, If thou be the ſonne of God, caſt thy ſelfe downe headlong: for it is written, He ſhall giue his angels charge ouer thee, and with their handes they ſhall holde thee vp, leaſt at any time thou dash thy foote againſt a ſtone. And Jeſus ſayde vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and ſheweth him al the kingdomes

of

of the worlde, and the glory of them, and ſayeth vnto him, Al theſe wil I giue thee, if thou wilt fall downe and worſhip me. Then ſaith Jeſus vnto him, Auoid Satan: for it is written, Thou ſhalt worſhip ỳ Lorde thy God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and behold, the Angels came and miniſtred vnto him.

The ſecond Sunday in Lent.

The Collect.

ALmightie God, which doeſt ſee that wee haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodyes, and inwardly in our ſoules, that we may be defended from al aduerſities which may happen to the body, and from al euil thoughts which may aſſault and hurt the ſoule, through Jeſus Chriſt, &c.

The Epiſtle.

WE beſeech you brethren, and exhort you by the Lorde Jeſus, that yee increaſe more and more, euen as yee haue receiued of vs, howe ye ought to walke, & to pleaſe God. For yee knowe what commaundements wee gaue you by our Lorde Jeſus Chriſt. For this is the will of God, euen your holineſſe: that yee ſhoulde abſteine from fornication, and that euery one of you ſhoulde knowe howe to keepe his veſſel in holineſſe and honour, and not in ỳ luſt of concupiſcence, as doe the heathen, which knowe not God: that no man oppreſſe, & defraude his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as wee told you before, and teſtified. For God hath not called vs vnto vncleanneſſe, but vnto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy ſpirite among you. 1. Theſ. 4. 1.

The Gospel.

Mat.15. 21. IEsus went thence, & departed into the coastes of Tyre and Sidon: & beholde, a woman of Canaan (which came out of the same coasts) cried vnto him, saying, Haue mercy on me, O Lord, thou sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Sende her away, for she cryeth after vs. But hee answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came shee and worshipped him, saying, Lord helpe me. He answered and saide, It is not meete to take the childrens bread, & cast it to dogges. She answered and saide, Trueth Lorde, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered, and sayd vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee almightie God, looke vpon the hearty desires of thy humble seruantes, & stretch forth thy right hand of thy maiestie, to bee our defence against al our enemies, through Iesus Christ our Lord.

The Epistle.

Ephe.5.1. BEe you the followers of God as deare children, & walke in loue, euen as Christ loued vs, and gaue himself for vs, an offering & a sacrifice of a sweete sauour to God. As for fornicatiō, & all vncleannes, or couetousnes, let it not be once named among you, as it becōmeth saints: or filthines, or foolish talking,

or

or iesting, which are not comely, but rather giuing of thanks. For this ye knowe, that no whoremonger, eyther vncleane person, or couetous person (which is a worshipper of Images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: For because of such thinges, commeth the wrath of God vpon the children of disobedience. Be not yee therefore companions of them. Ye were sometimes darkenesse, but now are ye light in the Lorde, walke as children of light: for the fruite of the spirite consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those thinges which are done of them in secrete: but all things, whē they are brought forth by ỹ light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, & stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that was dumbe. And when he had cast out the deuill, the dumbe spake, and ỹ people wondred. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But he, knowing their thoughtes, saide vnto them, Euery kingdome deuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be deuided against him selfe, how shall his kingdome endure? Because yee say I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose Luke 11. 14.

helpe doe your children cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpon him, & ouercommeth him, he taketh from him all his harneis wherein he trusted, and deuideth his goods. He that is not with me, is against me: and hee that gathereth not with me, scattereth abroad. When the vncleane spirite is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirites worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of ỹ company lift vp her voice, and said vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde, Yea, happy are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee almighty God, that we which for our euil deedes are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Jesus Christ.

The Epistle.

Gal.4.21. TEl me (ye that desire to be vnder ỹ law) do ye not heare of the law? for it is written, that Abraham had two sonnes: the one by a bondmaide, the other by a free woman.

woman. Yea, and hee which was borne of the bond-woman, was borne after the flesh: but he which was borne of the free woman, was borne by promise: which thinges are spoken by an allegorie. For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake foorth and cry thou that trauaylest not: for ỹ desolate hath many mo children, then she which hath an husband.

Brethren, wee are after Isahac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the spirite: euen so is it nowe. Neuertheless, what sayth the Scripture? Put away the bondwoman and her sonne: For the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the sea of Galilee, which is the Sea of Tiberias, & a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went vp into a mountaine, & there he sate w̄ his disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and sawe a Iohn. 6. 1.

great company come vnto him, he saide vnto Philip, Whence shall wee buy breade, that these may eate? This hee saide to proue him, for hee himselfe knewe what hee woulde doe. Philip answered him, Two hundred penyworth of breade are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayth vnto him, There is a ladde which hath fiue barley loaues and two fishes: but what are they among so many? And Jesus saide, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande. And Jesus tooke the bread, & when he had giuen thanks, hee gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he said vnto his disciples, Gather vp the broken meat which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) saide, This is of a trueth the same Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WEe beseech thee almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may bee gouerned & preserued euermore, both in body and soule, through Jesus Christ our Lord.

The

The Epistle.

CHrist beeing an high Priest of good thinges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to say, not of this buylding, neither by the blood of Goates & Calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a young Cowe, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall spirite offered himselfe without spotte to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the mediatour of the newe Testament, that through death, which chaunced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance. Heb.9.11

The Gospel.

WHich of you can rebuke me of sinne? If I say the trueth, why doe ye not beleeue me? Hee that is of God, heareth Gods words: Ye therfore heare them not, because yee are not of God. Then answered the Iewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast the deuil? Iesus answered, I haue not the deuill: but I honour my father, and ye haue dishonoured mee. I seeke not mine owne praise, there is one that seeketh, and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, hee shall neuer see death. Then saide the Iewes Ioh.8.46.

Iewes vnto him, Now know we that thou hast the deuill. Abraham is dead, and the prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophetes are dead: whome makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth mee, which ye say is your God, & yet ye haue not knowen him: but I knowe him. And if I say I knowe him not, I shall bee a lyar, like vnto you. But I knowe him, and keepe his saying. Your father Abraham was glad to see my day: and he sawe it, and reioyced. Then sayde the Iewes vnto him, Thou art not yet fiftie yeeres old, and hast thou seene Abraham? Iesus sayde vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himselfe, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towardes man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, ỹ all mankinde should folow the example of his great humilitie: mercifully graunt, that wee both folow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

Sunday next before Easter.

The Epistle.

LEt the same minde be in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robberie to be equall with God: Neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on hie, and giuen him a name, which is aboue all names, that in the name of Jesus euery knee should bowe, both of things in heauen and things in earth, and things vnder the earth, & that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the father. Phil. 2. 5.

The Gospel.

AND it came to passe, when Jesus had finished all these sayings, he sayde vnto his disciples, Yee knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a counsell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the holy day, least there be an vprore among the people. When Jesus was in Bethania, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster box of precious ointment, and powred it on his head as hee sate at the board. But Mat. 26. 1

when

when the disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue beene well solde, and giuen to the poore. When Iesus vnderstoode that, hee sayd vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to burye me. Verely I say vnto you, Whersoeuer this Gospel shalbe preached in all the world, there shall also this be tolde that she hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priestes, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appoynted vnto him thirtie pieces of siluer. And from that time forth, hee sought opportunitie to betray him. The first day of sweete bread, the Disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he said, Goe into the citie to such a man, and say vnto him, The master sayeth, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, hee sayde, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowful, and began euery one of them to say vnto him, Lord, is it I? He answered and sayde, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed, it had bene good for that man if he had not bene borne.

Then

Then Judas which betrayed him, answered and saide, Master, is it I? Hee sayde vnto him, Thou hast sayde. And when they were eating, Iesus tooke bread, and when he had giuen thankes, hee brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And hee tooke the cuppe, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the newe Testament) that is shedde for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruite of the vine tree, vntill that day when I shall drinke it newe with you in my fathers kingdome. And when they had sayd grace, they went out vnto mount Oliuet. Then sayde Iesus vnto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepheard, and the sheepe of the flocke shall bee scattered abroade: but after I am risen againe, I will goe before you into Galilee. Peter answered, and sayde vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus said vnto him, Verely I say vnto thee, that in this same night, before the Cocke crowe, thou shalt denie mee thrise. Peter saide vnto him, Yea, though I should die with thee, yet will I not denie thee. Likewise also said al ỹ disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and said vnto his disciples, Sit ye here whyle I goe and pray yonder. And hee tooke with him Peter, & the two sonnes of Zebedee, and began to waxe sorowfull and heauie. Then sayde Iesus vnto them, My soule is heauie, euen vnto the death: tary yee here, and watche with mee. And hee went a litle further, and fell flat on his face and prayed, saying, O my father, if it bee possible, let this cup

passe

passe from mee: neuertheless, not as I will, but as thou wilt. And hee came vnto the Disciples, and found them asleepe, and sayde vnto Peter, What, couldst yee not watch with mee one houre? Watche and pray, that yee enter not into temptation: The spirite is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my Father, if this cuppe may not passe away from mee, except I drinke of it, thy will bee fulfilled. And hee came and founde them asleepe againe, for their eyes were heauie. And hee left them, and went againe, and prayed the thirde time, saying the same woordes. Then commeth hee to his disciples, and saide vnto them, Sleepe on now, and take your rest. Beholde, the houre is at hande, and the Sonne of man is betrayed into the handes of sinners. Rise, let vs bee going, beholde, hee is at hand that doeth betray mee. Whyle he yet spake, loe, Judas one of the number of the twelue, came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and Elders of the people. But hee that betrayed him, gaue them a token, saying, Whome soeuer I kisse, the same is hee, holde him fast. And foorthwith he came to Jesus, and saide, Haile Master, and kissed him. And Jesus sayde vnto him, Friende, wherefore art thou come? Then came they, and layde handes on Jesus, and tooke him. And beholde, one of them which were with Jesus, stretched out his hande, and drewe his swoorde, and strooke a seruaunt of the high Priest, and smote off his eare. Then sayde Jesus vnto him, Put vp thy swoorde into the sheath: for all they that take the swoorde, shall perish with the swoorde. Thinkest thou that I can not nowe pray to my Father, and

hee

hee shall giue mee euen nowe more then twelue legions of Angelles? But howe then shall the Scripture bee fulfilled? For thus must it bee. In that same houre sayde Jesus to the multitude, Yee bee come out as it were to a thiefe, with swordes and staues for to take mee. I sate daily with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and ledde him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes palace, and went in, and sate with the seruantes, to see the ende. The chiefe Priestes and Elders, and all the counsayle sought false witnesse against Jesus, for to put him to death, but founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayde, This fellowe sayd, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and sayde vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus helde his peace. And the chiefe Priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the sonne of God. Jesus sayde vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall ye see the sonne of man sitting on the right hande of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what neede wee of any more witnesses? Beholde, nowe yee haue heard his blasphemie, what thinke

ye?

ye? They answered, and sayd, He is worthie to die. Then did they spit in his face, and bufeted him with fistes. And other smote him on the face with ỹ palme of their hands, saying, Tel vs, thou Christ, who is he that smote thee? Peter sate without in the Court, & a Damosel came vnto him, saying, Thou also wast w Jesus of Galilee. But he denied before them all, saying, I wote not what thou saiest. When he was gone out into the porch, another wench sawe him, and sayd vnto them that were there, This fellowe was also with Jesus of Nazareth. And againe he denyed with an oth, saying, I doe not know the man. After a while came vnto him they that stoode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then beganne hee to curse, and to sweare that he knew not the man. And immediatly the cocke crewe. And Peter remembred the word of Jesu, which sayd vnto him, Before the Cocke crowe, thou shalt deny me thrise: and he went out, & wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsaile against Jesus to put him to death, and brought him bounde, and deliuered him vnto Pontius Pilate the deputie. Then Judas which had betraied him (seeing that he was condemned) repented himselfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, What is that to vs? see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, and saide, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and

bought

bought with them a potters fielde to burie strangers in. Wherefore the fielde is called Acheldama, that is, The fielde of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whome they bought of the children of Israel, and gaue them for the potters fielde, as the Lorde appoynted me. Jesus stoode before the Deputie, and the Deputie asked him, saying, Art thou the King of the Jewes? Jesus sayde vnto him, Thou sayest. And when hee was accused of the chiefe Priestes and Elders, hee answered nothing. Then sayde Pilate vnto him, Hearest thou not howe many witnesses they lay against thee? And hee aunswered him to neuer a worde, insomuch that the Deputie marueiled greatly. At the feast, the Deputie was woont to deliuer vnto the people a prysoner, whome they woulde desire. Hee had then a notable prysoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will yee that I giue loose vnto you Barabbas, or Jesus which is called Christ? For hee knewe that for enuie they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many thinges in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie aunswered, and sayde vnto them, Whether of the twayne will yee that I let loose vnto you? They sayd, Barabbas. Pilate sayde vnto them, What shall I doe then with Jesus, which is called Christ? They all sayde vnto him,

Let him be crucified. The Deputie saide, What euill hath he done? They cryed the more, saying, Let him bee crucified. When Pilate sawe that hee coulde preuayle nothing, but that more businesse was made, hee tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and sayde, His blood bee on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to bee crucified. Then the Souldiers of the Deputie tooke Iesus into the common hall, and gathered vnto him all the companie, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hande, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they founde a man of Cyrene (named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to saye, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke. And when hee had tasted thereof, hee woulde not drinke. When they had crucified him, they parted his garmentes, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garmentes among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written,

This

This is Iesus, the King of the Iewes. Then were there two theeues crucified with him, one on the right hande, and another on the left. They that passed by, reuiled him, wagging their heades, and saying, Thou that destroyedst the temple of God, and didst builde it in three dayes, saue thy selfe. If thou be the sonne of GOD, come downe from the crosse. Likewise also the high Priestes mocking him, with the Scribes and Elders, saide, Hee saued other, him selfe he can not saue. If hee bee the king of Israel, let him nowe come downe from the crosse, and we will beleeue him. Hee trusted in GOD, let him deliuer him nowe if hee will haue him: For hee saide, I am the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixth houre was there darkenes ouer all the lande, vntill the ninth houre. And about the ninth houre, Iesus cryed with a loude voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken mee? Some of them that stoode there, when they heard that, sayde, This man calleth for Elias. And straightway one of them ranne, and tooke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other saide, Let bee, let vs see whether Elias will come and deliuer him. Iesus, when hee had cryed againe with a loude voyce, yeelded vp the ghost. And behold, the vayle of the temple did rent in two parts from the toppe to the bottome, and the earth did quake, and the stones rent, & graues did open, and many bodies of saintes which slept, arose, and went out of the graues after his resurrection, & came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching

Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of GOD. And many women were there (beholding him a farre off) which folowed Jesus from Galilee, ministring vnto him: among which was Marie Magdalene, and Marie the mother of James and Joses, & the mother of Zebedees children.

Munday before Easter.

The Epistle.

Esai. 63. 1

WHAT is hee this that commeth from Edom, with redde coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy raimēt like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, & their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shalbe deliuered, is come. I looked about me, and there was no man to shew me any helpe. I marueiled that no man held me vp. Then I helde mee by mine owne arme, and my feruentnesse susteined me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the prayse of the Lord, for all that he hath giuen vs, for the great good that

he

he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he sayde, These no doubt are my people, and no shrinking children: and so hee was their sauiour. In their troubles he was also troubled with them, and the Angell that went forth from his presence deliuered them. Of very loue and kindenesse that hee had vnto them, hee redeemed them. He hath borne them, and caryed them vp, euer since the worlde beganne. But after they prouoked him to wrath, and vexed his holy minde, hee was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheepe? Where is he that hath giuen his holy spirite among them? He led them by the right hand of Moses with his glorious arme, deuiding the water before them, whereby he gate himselfe an euerlasting name. Hee ledde them in the deepe, as an horse is ledde in the plaine, that they should not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withal. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be intreated of vs? yet art thou our father. For Abraham knoweth vs not, neyther is Israel acquainted with vs. But thou Lord art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Bee at one with

vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy sanctuarie in possessiō, for our enemies haue troden downe the holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

The Gospel.

Mar.14.1 After two dayes was Easter, and the dayes of sweete bread. And the high Priestes and the Scribes sought howe they might take him by craft, and put him to death. But they said, Not on the feast day, least any businesse arise among the people. And when he was in Bethanie, in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an Alabaster box of ointment called Nard, that was pure and costly, and she brake the box, and powred it vpon his head. And there were some that were not content within themselues, and sayde, What needed this waste of oyntment? for it might haue bene solde for more then three hundred pence, and haue bene giuen to the poore: and they grudged against her. And Jesus sayd, Let her alone, why trouble yee her? She hath done a good worke on mee: for ye haue poore with you alwaies, and whē soeuer yee will, ye may doe them good: but mee haue ye not alwayes. She hath done that she could, shee came aforehande to anoynt my body to the burying. Verily I say vnto you, Whereſoeuer this Gospell shalbe preached throughout the whole worlde, this also that shee hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelue,

twelue, went away vnto the hie Priests to betray him vnto them. When they heard ỹ, they were glad, and promised that they would giue him money. And he sought how he might conueniently betray him. And the first day of sweete bread (when they offered ỹ Passeouer) his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eate ỹ Passeouer? And he sent forth two of his disciples, and said vnto them, Goe ye into the citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the good man of ỹ house, The Master saith, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make readie for vs. And his disciples went forth, and came into the Citie, and found as he had said vnto them, and they made ready the Passeouer. And when it was nowe euentide, he came with the twelue: and as they sate at board, and did eate, Jesus said, Verily I say vnto you, one of you (that eateth with mee) shall betray me. And they beganne to be sory, and to say to him one by one, Is it I? And another sayde, Is it I? Hee answered, & said vnto them, It is one of the twelue, euen he that dippeth wt me in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Jesus tooke bread, and when he had giuen thankes, hee brake it, and gaue to them, and saide, Take, eate, this is my body. And he tooke the cuppe, and when he had giuen thanks, he tooke it to them, and they all dranke of it. And he saide vnto them, This is my blood of the newe Te-

stament, which is shed for many. Verely I say vnto you, I wil drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of God. And when they had saide grace, they went out to the mount Oliuet. And Jesus sayeth vnto them, All ye shall bee offended, because of mee this night: for it is written, I will smite the Shepheard, and the sheepe shall bee scattered: but after that I am rysen againe, I will goe into Galilee before you. Peter saide vnto him, And though all men be offended, yet will not I. And Jesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twise, thou shalt denie me three times. But he spake more vehemently, No, if I shoulde die with thee, I will not denie thee. Likewise also sayd they all. And they came into a place which was named Gethsemane, and he saide to his disciples, Sitte yee here, while I goe aside and pray. And he taketh with him Peter, & James, and John, and began to waxe abashed, and to be in an agonie, and sayd vnto them, My soule is heauy, euen vnto the death: tary yee here, and watch. And hee went foorth a litle, and fell downe flat on ỹ ground, and prayed, that if it were possible the houre might passe from him. And hee saide, Abba, Father, all things are possible vnto thee, take away this cuppe from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? couldest not thou watch one houre? Watch ye e, and praye, lest yee enter into temptation: the spirit truely is readie, but the flesh is weake. And againe he went aside, & prayed, and spake the same wordes. And he returned & found them asleepe againe, for their eyes

were

were heauie, neither wist they what to answere him. And he came the third time, and saide vnto thē, Sleepe henceforth, and take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of sinners. Rise vp, let vs goe: loe, he that betrayeth me, is at hand. And immediatly while he yet spake, commeth Iudas (which was one of the twelue) and with him a great number of people, with swords and staues, from ỹ hie Priestes, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whosoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as he was come, he goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laide their handes on him, and tooke him. And one of them that stoode by, drewe out a sword, and smote a seruant of the hie Priests, and cut off his eare. And Iesus answered and saide vnto them, Ye be come out as vnto a thiefe with swordes and staues, for to take mee: I was dayly with you in the temple teaching, and ye tooke mee not: but these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine young man clothed in linen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they ledde Iesus away to the hie Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the Palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the counsaile sought for witnesse against Iesus to put

him

him to death, & found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine and brought false witnesse against him, saying, Wee heard him say, I will destroy this temple that is made with handes, & within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the hie Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But hee held his peace, & answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou Christ the sonne of the blessed? And Jesus said, I am: and ye shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Thē the hie Priest rent his clothes, and saide, What neede we any further witnesses? ye haue heard blasphemie, what thinke yee? And they all condemned him to be worthie of death. And some began to spitte at him, and to couer his face, and to beate him with fistes, and to say vnto him, Areed. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, & when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wote I what thou sayest. And hee went out into the porche, and the cocke crewe: And a Damosell (when she sawe him) beganne againe to say to them that stoode by, This is one of them. And he denied it againe. And anon after, they that stoode by, saide againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying,

I know

I know not this man of whō ye speake. And againe the Cocke crewe. And Peter remembred the worde ỹ Jesus had sayd vnto him, Before ỹ cocke crow twise, thou shalt denie me three times: & he began to weepe.

Tuesday before Easter.

The Epistle.

THe Lorde God hath opened mine eare, Esa. 50. 5.
therefore can I not say nay, neyther withdraw my self: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face frō shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: For I am sure that I shall not come to confusion. He is at hande that iustifieth mee: who will then goe to lawe with me? Let vs stande one against another. If there be any that will reason with me, let him come here forth to me. Beholde, the Lorde God standeth by me: what is he then that can condemne me? Loe, they shalbe like as an olde cloth, the moth shall eate them vp. Therfore who so feareth the Lorde among you, let him heare the voyce of his seruant. Who so walketh in darkenesse, & no light shineth vpon him, let him put his trust in ỹ name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, & stir vp the coales. Walke on in the glistring of your owne fire, & in the coles that ye haue kindled. This commeth vnto you from my hand, namely that ye shall sleepe in sorowe.

The Gospel.

AND anon in the dawning ỹ hie Priests Mar. 15. 1
helde a counsaile with the Elders, and the Scribes, & the whole congregation, and bound Jesus, & led him away, and deliuered him to Pilate. And Pilate asked

asked him, Art thou the King of the Jewes? And he answered, and sayde vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde how many thinges they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which laye bounde with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the king of the Jewes? For he knewe that ỹ hie Priestes had deliuered him of enuie. But the hie Priestes moued the people, ỹ he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto thẽ, What will ye then that I doe vnto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate sayd vnto them, What euil hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers ledde him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Hayle King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, & led him

out

out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interprete, is, the place of dead mens skulles.) And they gaue him to drinke wine mingled with myrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two thieues, the one on his right hande, & the other on his left: And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, A wretch, thou that destroyest the temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the hie Priestes among themselues, with the Scribes, & said, He saued othermen, him selfe he can not saue. Let Christ the King of Israel descend nowe from the crosse, that we may see, & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre: And at the ninth houre Jesus cryed with a loude voice, saying, Eloi, Eloi, lamasabachthani, which is (if one interprete it) My God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, saide, Beholde, he calleth for Elias. And one ran & filled a sponge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come

and

and take him downe. But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stood before him) sawe that he so cryed and gaue vp the ghost, he sayd, Truely this man was ỹ Sonne of God. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (which also whē he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And nowe when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesu. And Pilate marueiled that he was already dead, & called vnto him the Centurion, & asked of him whether he had bin any while dead. And when hee knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a linen cloth, and tooke him downe, and wrapped him in the linen cloth, and layde him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Joses beheld where he was layde.

Wednesday before Easter.

The Epistle.

Heb. 9. 16 WHere as is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no va-

lue,

liue, as long as hee that maketh the Testament is aliue. For which cause also, neither the first Testament was ordeyned without blood. For when Moses had declared all the commaundements to all the people, according to the lawe, hee tooke the blood of Calues and of Goates, with water and purple wool, and hyssope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all things are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly thinges bee purified with such things, but that the heauenly things themselues bee purified with better sacrifices then are those. For Christ is not entred into ỹ holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then must he haue often suffered since the worlde began) but now in the ende of the world hath he appeared once, to put sinne to flight, by the offring vp of himselfe. And as it is appointed vnto all men that they shall once dye, and then commeth the iudgement: euen so Christ was once offred to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne, vnto saluation.

The

The Gospel.

Luk.22.1. THe feast of sweete bread drewe nigh, which is called Easter, and the high Priestes and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and hee went his way, and communed with the hie Priestes and Officers, howe hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must bee offered. And hee sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate. They sayde vnto him, Where wilt thou that we prepare? And he sayde vnto them, Beholde, when ye enter into the Citie, there shall a man meete you, bearing a pitcher of water, him followe into the same house that hee entreth in, and yee shall say vnto the good man of the house, The master sayth vnto thee, Where is the ghest chamber, where I shall eate the Passeouer with my Disciples? And hee shall shewe you a great Parlour paued, there make readye. And they went, and found as he had sayde vnto them, and they made ready the Passeouer. And when the houre was come, hee sate downe, and the twelue Apostles with him. And he sayde vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, hencefoorth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes, and said, Take this, & deuide it among you:

you: for I saye vnto you, I will not drinke of the fruite of this vine, vntill the kingdome of GOD come. And he tooke bread, and when hee had giuen thankes, he brake it, and gaue vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of mee. Likewise also when hee had supped, he tooke the cuppe, saying, This cuppe is the newe Testament in my blood, which is shedde for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appoynted: but woe vnto that man by whome hee is betrayed. And they beganne to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee sayde vnto them, The Kings of nations raigne ouer them, and they that haue authoritie vpon them, are called gracious: but yee shall not so bee. But he that is greatest among you, shall bee as the yonger: and hee that is chiefe, shall bee as he that doeth minister. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Ye are they which haue bidden with mee in my temptations. And I appoynt vnto you a kingdome, as my father hath appoynted to me, that ye may eate and drinke at my table in my kingdome, and sitte on seates iudging the twelue tribes of Israel. And the Lorde sayde, Simon, Simon, beholde, Satan hath desired to sifte you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And hee sayde vnto him, Lorde, I am ready to goe with thee into prison, and

to death. And hee sayde, I tell thee, Peter, the Cocke shall not crowe this day, till thou haue denyed thrise that thou knowest mee. And hee sayde vnto them, When I sent you without wallet, and scrippe, and shooes, lacked you any thing? And they sayde, No. Then sayde he vnto them, But nowe hee that hath a wallet, let him take it vp, and likewise his scrippe, and hee that hath no sworde, let him sell his coate and buye one. For I say vnto you, that yet the same which is written, must bee perfourmed in mee, Euen among the wicked was hee reputed: for those things which are written of mee, haue an ende. And they sayde, Lorde, beholde, here are two swordes. And hee sayde vnto them, It is ynough. And hee came out, and went (as hee was woont) to mount Oliuet. And the disciples followed him: and when he came to the place, he sayde vnto them, Praye, least yee fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoone this cuppe from mee: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickeling downe to the grounde. And when he arose from prayer, and was come to his disciples, hee founde them sleeping for heauinesse, and he sayd vnto them, Why sleepe ye? Rise, and pray, lest yee fall into temptation. While hee yet spake, beholde, there came a companie, and he that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus, to kisse him. But Jesus sayde vnto him, Judas, betrayest thou the sonne of man with a kisse?

When

whē they which were about him, saw what would
folow, they said vnto him, Lorde, shal we smite with
the sword? And one of them smote a seruaunt of the
high priests, and strooke off his right eare. Jesus an-
swered, and sayd, Suffer yee thus farre foorth. And
when he touched his eare, he healed him. Then Je-
sus sayde vnto the high priests and rulers of the tem-
ple, and the Elders which were come to him, Ye be
come out as vnto a thiefe, with swordes and staues.
When I was daily with you in the temple, yee stret-
ched foorth no handes against mee: But this is euen
your very houre, and the power of darkenesse. Then
tooke they him, and led him, and brought him to the
high priests house. But Peter followed a farre off.
And when they had kindled a fire in the middes of
the Palace, and were set downe together, Peter al-
so sate downe among them. But when one of the
wenches beheld him, as he sate by the fire, (and loo-
ked vpon him) shee said, This same fellowe was al-
so with him. And he denied him, saying, Woman, I
know him not. And after a litle while, another saw
him, and sayde, Thou art also of them. And Peter
said, Man, I am not. And about ỹ space of an houre
after, another affirmed, saying, Verily this felowe
was with him also, for hee is of Galilee. And Peter
said, Man, I wote not what thou saiest. And imme-
diatly while he yet spake, the Cocke crewe. And the
Lord turned backe and looked vpon Peter, & Peter
remembred the word of the Lorde, how hee had saide
vnto him, Before the Cocke crow, thou shalt deny me
thrise: And Peter went out, and wept bitterly. And
the men that tooke Jesus, mocked him, & smote him:
And when they had blindfolded him, they stroke
him on the face, and asked him, saying, Areede, who

is he that smote thee? And many other things despitefully sayde they against him. And assoone as it was day, the elders of the people, and the high priests and Scribes came together, and led him into their counsaile, saying, Art thou very Christ? Tell vs. And he saide vnto them, If I tell you, ye will not beleeue me: and if I aske you, you wil not answer, nor let me goe. Hereafter shall the sonne of man sit on the right hand of the power of God. Then sayde they all, Art thou then the sonne of God? He saide, Ye say ỹ I am. And they sayde, What neede we of any further witnes? for we our selues haue heard of his own mouth.

The Thursday before Easter.

The Epistle.

1.Cor. 11.17. THis I warne you of, and commende not, that yee come not together after a better maner, but after a worse. For first of all, when yee come together in the congregation, I heare that there is dissension among you, and I partly beleeue it. For there must be sectes among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne Supper. And one is hungrie, another is drunken. Haue yee not houses to eate and drinke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lord Iesus, the same night in which he was betraied, tooke bread, and when hee had giuen thankes, he brake it, and said, Take ye, and eate,

this

this is my body which is broken for you: This doe ye in the remembrance of mee. After the same maner also, he tooke the cup when supper was done, saying, This cup is the new Testament in my blood: This doe, as oft as ye drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke of this cup, yee shall shewe the Lordes death till hee come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall bee guiltie of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake & sicke among you, and many sleepe. For if wee had iudged our selues, wee shoulde not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We founde this fellow perverting the people, and forbidding to paye tribute to Cesar, saying that hee is Christ a King. And Pilate apposed him, saying, Art thou the king of the Jewes? He Luk. 23. 1.

answered him and sayde, Thou sayest it. Then sayde Pilate to the high Priestes, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Jurie, and begainne at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knewe that he belonged vnto Herodes iurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Jesus, hee was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many thinges of him, and hee trusted to haue seene some myracles done by him. Then hee questioned with him many woordes: but hee answered him nothing. The high Priestes and Scribes stoode foorth, and accused him straitly. And Herode with his men of warre despised him. And when hee had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those thinges whereof yee accuse him, nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at the feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which

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for a certaine insurrection made in the Citie, and for a murder, was cast into prison. Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee sayde vnto them the third time, Why, what euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loude voyces, requiring that hee might bee crucified. And the voyces of them and of the high Priestes preuayled. And Pilate gaue sentence, that it shoulde bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whome they had desired. And hee deliuered to them Iesus, to doe with him what they woulde. And as they led him away, they caught one Simon of Cyrene comming out of the fielde, and on him laid they the crosse, that hee might beare it after Iesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Iesus turned backe vnto them, and sayde, Ye daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shalbe done in the drie? And there were two euill doers ledde with him to bee slayne. And after that they were come to the place, (which is called Caluarie) there they crucified him, and the euill doers, one on the right hande, and the other on the left. Then sayde Iesus, Father, forgiue them, for they wote not what

they do. And they parted his rayment, and cast lots: and the people stoode and beheelde. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe if he be very Christ the chosen of GOD. The souldiers also mocked him, and came and offered him vineger, and sayde, If thou bee the king of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the king of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou bee Christ, saue thy selfe & vs. But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same damnation? Wee are righteously punished, for we receiue according to our deedes: but this man hath done nothing amisse. And hee sayde vnto Iesus, Lorde, remember me when thou commeſt into thy kingdome. And Iesus sayde vnto him, Verely I say vnto thee, to day shalt thou bee with mee in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, & the Sunne was darkened, and the vayle of the Temple did rent, euen throughe the middes. And when Iesus had cryed with a loude voyce, hee sayde, Father, into thy handes I commend my spirite. And when he thus had sayde, he gaue vp the ghoſt. When the Centurion sawe what had happened, hee glorified God, saying, Verely this was a righteous man. And all the people that came together to that sight, and sawe the thinges which had happened, smote their breaſtes, and returned. And all his acquaintance, and the women that followed him from Galilee, stoode a far off, beholding theſe thinges. And behold, there was a man named Ioseph, a counsailour,

and

and he was a good man, and a iuſt: the ſame had not conſented to the counſaile and deede of them, which was of Arimathea, a Citie of the Jewes, which ſame alſo wayted for the kingdome of God: hee went vnto Pilate, and begged the body of Jeſus, and tooke it downe, and wrapped it in a linnen clothe, and laid it in a ſepulchre that was hewen in ſtone, wherein neuer man before had beene laid. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and howe his body was layde. And they returned, and prepared ſweete odours, and oyntmentes: but reſted on the Sabboth day, according to the commandement.

On good Friday.

The Collects.

ALmighty God, wee beſeech thee graciouſly to behold this thy family, for the which our Lord Jeſus Chriſt was contented to be betraied, and giuē vp into the hands of wicked men, and to ſuffer death vpon the croſſe, who liueth and reigneth with thee and the holy Ghoſt, now and euer. Amen.

ALmightie & euerlaſting God, by whoſe ſpirite the whole body of the Church is gouerned and ſanctified: receiue our ſupplications and prayers, which wee offer before thee for all eſtates of men in thy holy congregation, that euery member of ỹ ſame in his vocation and miniſtery, may truely and godly ſerue thee, through our Lord Jeſus Chriſt.

Mercifull

MErciful God, who hast made all men, & hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted & liue, haue mercy vpon all Iewes, Turkes, Infideis, & heretikes, and take from them al ignorance, hardnesse of heart, & contempt of thy worde: & so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one folde vnder one shepheard Iesus Christ our Lord, who liueth and raigneth, &c.

The Epistle.

Heb. 10. 1

THe Law (which hath but a shadowe of good thyngs to come, and not the very fashion of thynges themselues) can neuer with those Sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those Sacrifices haue ceased to haue beene offered, because that ỳ offerers once purged, should haue had no more conscience of sinnes? Neuertheless, in those Sacrifices is there mention made of sinnes euery yere. For the blood of Oxen & Goates cannot take away sinnes. Wherefore when hee commeth into the worlde, he sayth, Sacrifice & offering thou wouldest not haue, but a body hast thou ordeyned mee. Burnt offerings also for sinne hast thou not allowed. Then said I, Lo, I am here. In the beginning of the booke it is written of me, that I should do thy will, O God. Aboue, when he sayeth, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the lawe:) Then sayde he, Loe, I am here to doe thy will, O God: Hee taketh away

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the first, to establish the latter. By the which will, we are made holy, euen by the offering of the body of Iesu Christ once for all. And euery Priest is ready dayly ministring, & offering often times one maner of oblation, which can neuer take away sinnes. But this man, after he had offered one Sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarieth till his foes be made his footestoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when hee tolde before, This is the Testament that I will make vnto them: After those dayes (sayeth the Lorde) I will put my Lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, wee haue libertie to enter into the holy place, by the newe and liuing way, which hee hath prepared for vs through the vayle (that is to say) by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs drawe nigh with a true heart in a sure fayth, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope, without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowshippe that wee haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth nigh.

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The Gospel.

Ioh. 18.1. WHen Jesus had spoken these wordes, hee went foorth with his Disciples ouer the brooke Cedron, where was a garden, into the which hee then entred with his disciples. Judas also which betrayed him, knewe the place, for Jesus oft times resorted thither with his disciples. Judas then (after he had receiued a band of men, and ministers of the high Priestes and Pharises) came thither with lanternes and firebrandes, and weapons. And Jesus knowing all things that shoulde come on him, went foorth, and sayde vnto them, Whome seeke ye? They answered him, Jesus of Nazareth. Jesus sayd vnto them, I am he. Judas also which betrayed him, stoode with them. Assoone then as hee had saide vnto them, I am he, they went backwarde, and fell to the ground. Then asked he them againe, Whome seeke yee? They saide, Jesus of Nazareth. Jesus answered, I haue tolde you that I am hee: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde, drewe it, and smote the high Priestes seruant, and cut off his right eare. The seruants name was Malchus. Therefore sayth Jesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the companie, and the captaine, and the ministers of the Iewes tooke Jesus, and bound him, and ledde him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsaile to the Iewes, that it was

expe-

expedient that one man shoulde die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the hie Priest, and went in with Jesus vnto the palace of the high Priest. But Peter stoode at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He sayde, I am not. The seruantes and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stood among them and warmed himselfe. The high Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which hearde mee, what I sayd vnto them: Behold, they can tell what I sayde. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euill spoken, beare witnes of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bounde vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayde they vnto him, Art not thou also one of his disciples? Hee denied it, and said, I am not. One of the seruantes of the high priest (his Cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe, and immediatly the

Cocke

Cocke crewe. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, least they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayde, What accusation bring you against this man? They answered and sayd vnto him, If he were not an euil doer, wee would not haue deliuered him vnto thee. Then sayd Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore said vnto him, It is not lawfull for vs to put any man to death: that ỹ words of Jesus might bee fulfilled which he spake, signifying what death hee shoulde die. Then Pilate entred into the iudgement hall againe, and called Jesus, and sayde vnto him, Art thou ỹ king of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Jewe? Thine owne nation, and high priests haue deliuered thee vnto mee: what hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then woulde my ministers surely fight, that I shoulde not bee deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a king then? Jesus answered, Thou saiest that I am a king. For this cause was I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayde vnto him, What thing is trueth? And when he had saide this, he went out againe vnto the Jewes, and sayde vnto them, I finde in him no cause at al. Ye haue a custome that I should deliuer you one loose at Easter: will ye that I

loose

loose vnto you the King of the Iewes? Then cryed they al againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Thē Pilate tooke Iesus therefore, and scourged him: and the souldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayd, Hayle King of the Iewes: and they smote him on the face. Pilate went foorth againe and sayde vnto them, Beholde, I bring him foorth to you, that ye may knowe that I find no fault in him. Then came Iesus foorth, wearing a crowne of thorne, and a robe of purple. And hee sayeth vnto them, Behold the man. When the high priests therefore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate sayth vnto them, Take yee him, and crucifie him, for I find no cause in him. The Iewes answered him, Wee haue a lawe, and by our lawe hee ought to die, because hee made himselfe the sonne of God. When Pilate heard that saying, hee was the more afrayde, and went againe into the iudgement hall, and sayde vnto Iesus, Whence art thou? But Iesus gaue him none answere. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered mee vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friende: For whosoeuer maketh him selfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus foorth, and sate downe to giue sentence, in a place that is called

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the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayth vnto the Iewes, Beholde your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate sayth vnto them, Shall I crucifie your king? The hie Priestes answered, Wee haue no king but Cesar. Then deliuered hee him to them to bee crucified. And they tooke Iesus and ledde him away. And hee bare his crosse, and went foorth into a place which is called the place of dead mens skulles, but in Hebrewe Golgotha, where they crucified him, and two other with him, on eyther side one, and Iesus in the middest. And Pilate wrote a title, and put it vpon the crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the citie. And it was written in Hebrewe, Greeke, and Latine. Then sayd the high Priests of the Iewes to Pilate, Write not king of the Iewes: but that hee sayde, I am king of the Iewes. Pilate answered, What I haue written, that haue I written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayde therefore among them selues, Let vs not deuide it, but cast lots for it, who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede. There stoode by the Crosse of Iesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Iesus therefore

fore sawe his mother, and the disciple whome hee loued, standing, he saith vnto his mother, Woman, behold thy sonne. Then said he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that ỹ Scripture might be fulfilled, he saith, I thirst. So there stoode a vessell by, full of vineger: Therfore they filled a sponge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Iesus then receiued of the vineger, he sayd, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabboth, that the bodies should not remaine vpon the crosse on the Sabboth day (for that Sabboth day was an high day) besought Pilate that their legges might be broken, & that they might be taken downe. Then came the souldiers, & brake the legs of the first, and of the other which was crucified with him. But when they came to Iesus, and saw that he was dead already, they brake not his legges: but one of the souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, ỹ ye might beleeue also. For these things were done, that the scripture should be fulfilled, Ye shall not breake a bone of him. And againe another scripture saith, They shal looke vpon him whome they haue pearced. After this, Ioseph of Arimathea (which was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe ỹ body of Iesus. And Pilate gaue him licence. He came therefore & tooke the body of Iesus. And there came also Nichodemus (which at the

beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pounde waight. Then tooke they the body of Jesus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where hee was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man laide. There laide they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

Easter Euen.

The Epistle.

1. Pet. 3. 17. IT is better (if the wil of God be so) that ye suffer for well doing, then for euil doing: forasmuch as Christ hath once suffered for sinnes, the iust for ỹ vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirite. In which spirite hee also went and preached to the spirits that were in prison, which sometime had ben disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules, were saued by the water, like as baptisme also nowe saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Mat. 27. 57. WHen the euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went vnto Pilate, and begged the body of Jesus. Then Pilate commaund ed

maimded the body to bee deliuered. And when Ioseph had taken the bodie, hee wrapped it in a cleane linnen cloth, and layd it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer said, while hee was yet aliue, After three dayes I will rise againe. Commaunde therefore, that the sepulchre bee made sure, vntill the third day, least his disciples come and steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shall be worse then the first. Pilate sayde vnto them, Ye haue a watche, goe your way, make it as sure as yee can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

¶ At Morning prayer, in steade of the Psalme, O come let vs, &c. These Anthemes shalbe sung or said.

CHrist rising againe from the dead, nowe dyeth not. Death from henceforth hath no power vpon him. For in that he died, he died but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by mã also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shalbe restored to life.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy special grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lorde, who liueth, &c.

The Epistle.

Col.3.1. IF ye be risen againe with Christ, seeke those thinges which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things and not on earthly thinges. For yee are dead, & your life is hid with Christ in God. Whensoeuer Christ (which is our life) shal shew himselfe, then shal ye also appeare with him in glorie. Mortifie therfore your earthly members, fornicatiō, vncleannes, vnnatural lust, euil cōcupiscence, and couetousnesse, which is worshipping of Idoles: for which thinges sake the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, whē ye liued in them.

The Gospel.

Ioh.20.1. THE first day of the Sabbothes came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and saw the stone take away from ỹ graue. Then shee ran, & came to Simon Peter, and to the other disciple whome Jesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, and we cannot tel where they haue layde him. Peter therefore went foorth, and that other disciple, and came vnto the Sepulchre. They ranne

ranne both together, and that other Disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped down, he sawe the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and sawe the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he sawe, and beleeued: For as yet they knewe not the Scripture, that he shoulde rise againe from death. Then the disciples went againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten Sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, through Jesus Christ our Lord, who liueth and raigneth, &c.

The Epistle.

PEter opened his mouth, and sayde, Of a trueth I perceiue that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preaching that GOD sent vnto the children of Israel, preaching peace by Jesus Christ, which is Lorde ouer all things. Which preaching Act. 10. 34.

was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) howe God anointed Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about, doing good, & healing all that were oppressed of ỹ deuill, for God was with him. And we are witnesses of al things which he did in ỹ land of the Iewes, & at Hierusalẽ, whom they slew & hanged on tree. Him God raised vp the third day, and shewed him openly, not to all ỹ people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God to be the iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Luke 24. 13. BEholde, two of the disciples went that same day to a towne called Emmaus, which was from Hierusalẽ about three score furlongs, and they talked together of all the things that had happened. And it chaunced, while they communed together and reasoned, Iesus himselfe drewe neere, and went with them: But their eyes were holden that they should not knowe him. And he sayd vnto them, What maner of communications are these that yee haue one to another as ye walke, & are sad? And the one of them (whose name was Cleophas) answered, and sayd vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chaunced there in these dayes? Hee sayde vnto them, What things? And they sayde vnto him, Of

Iesus

Jesus of Nazareth which was a Prophet, mighty in deede and worde before God and all the people, and howe the hie Priestes and our rulers deliuered him to be condemned to death, and haue crucified him: But we trusted that it had bin he which should haue redemed Israel. And as touching all these thinges, to day is euen the thirde day that they were done. Yea, and certaine women also of our companie made vs astonied, which came earely vnto the Sepulchre, and found not his body, and came, saying that they had seene a vision of Angels, which sayde that he was aliue. And certaine of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayde, but him they sawe not. And he saide vnto them, O fooles, and slowe of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he beganne at Moses, and all the Prophetes, and interpreted vnto them in all Scriptures which were written of him. And they drewe nigh vnto the Towne which they went vnto, and hee made as though hee would haue gone further, and they constrayned him, saying, Abide with vs, for it draweth towardes night, and the day is farre passed. And hee went in to tary with them. And it came to passe, as he sate at meate with them, hee tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him: and hee vanished out of their sight. And they saide betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened vnto vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them

that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what thinges were done in the way, and howe they knewe him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in pureness of liuing & truth, through Iesus Christ our Lord.

The Epistle.

Act. 13. 26. YEe men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they founde no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God rayled him againe from death the thirde day, and hee was sene many daies of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, howe that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that

he

he rayſed vp Jeſus againe, euen as it is written in the ſecond Pſalme, Thou art my ſonne, this day haue I begotten thee. As concerning that hee rayſed him vp frō death, now no more to returne to corruption, hee ſayde on this wiſe, The holy promiſes made to Dauid, wil I giue faithfully vnto you. Wherefore he ſaith alſo in another place, Thou ſhalt not ſuffer thine holy one to ſee corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on ſleepe, and was layd vnto his fathers, and ſawe corruption: But he whome God rayſed againe, ſawe no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiueneſſe of ſinnes, and that by him all that beleeue, are iuſtified from all thinges, from which ye could not bee iuſtified by the Lawe of Moſes. Beware therefore, leaſt that fall on you, which is ſpoken of in the Prophets, Beholde yee deſpiſers, and wonder, and periſh yee: For I doe a worke in your dayes, which ye ſhal not beleeue, though a man declare it vnto you.

The Goſpel.

IEſus ſtoode in the middes of his diſciples, and ſaid vnto them, Peace be vnto you: It is I, feare not. But they were abaſhed and afraide, & ſuppoſed y they had ſeene a ſpirit. And he ſaide vnto them, Why are ye troubled, and why doe thoughtes ariſe in your heartes? Behold my handes and my feete, that it is euen I my ſelfe: handle mee, and ſee: for a ſpirite hath no fleſh and bones, as yee ſee mee haue. And when hee had thus ſpoken, hee ſhewed them his handes and his feete. Luk. 24. 36.

And

And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meate? And they offred him a piece of a broyled fish, and of an honie combe. And he tooke it, and did eate before them. And he said vnto them, These are the wordes which I spake vnto you, while I was yet with you: that all must needs be fulfilled which were written of me in the law of Moses, and in the Prophets, and in the Psalmes. Then opened hee their wittes, that they might vnderstand the scriptures, & sayd vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the thirde day, and that repentance and remission of sinnes should be preached in his name among all nations, and must begin at Hierusalem. And yee are witnesses of these thinges.

The first Sunday after Easter.

The Collect.

ALmightie God, &c. (As at the Communion on Easter day.)

The Epistle.

1. Ioh. 5, 4

ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the world, euen our faith. Who is hee that ouercommeth the worlde, but hee that beleeueth that Iesus is the sonne of God? This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it is the spirite that beareth witnesse, because the spirite is truth. For there are three which beare record in heauen, the Father, the Worde, and the holy Ghost, and these three are one. And there are three which beare re-

cord

cord in earth, the spirite, and water, and blood, and these three are one. If we receiue the witnes of men, the witnes of God is greater: for this is the witnesse of God, which he testified of his sonne. He that beleeueth on the sonne of God, hath the witnes in himself: He that beleeueth not God, hath made him a lyar, because he beleeueth not the record that God gaue of his sonne. And this is the record, how that God hath giuen vnto vs eternall life, & this life is in his sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life. 1. Pet. 5. 1. Ioh. 5.

The Gospel.

THe same day at night, which was ỹ first day of the Sabbothes, when the doores were shut (where the disciples were assembled together for feare of ỹ Iewes) came Iesus and stoode in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands & his side. Then were the disciples glad when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my father sent me, euen so sende I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye retaine they are retained. Iohn 20. 19.

The second Sunday after Easter.

The Collect.

ALmightie GOD, which hast giuen thine onely Sonne to bee vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable benefite, and

and also dayly endeuour our selues to followe the blessed steps of his most holy life.

The Epistle.

1.Pet.2. 12.

THis is thanke worthie, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what prayse is it, if when yee be buffeted for your faultes, ye take it patiently? But and if when ye doe well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Christ also suffered for vs, leauing vs an example, that ye should followe his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: whē he suffred, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnes, by whose stripes ye were healed. For yee were as sheepe going astray, but are nowe turned vnto the shepheard and Bishop of your soules.

The Gospel.

Ioh.10. 12.

CHrist sayde to his Disciples, I am the good shepheard. A good shepheard giueth his life for his sheepe. An hired seruant, and he which is not the shepheard (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good shepheard, and know my sheepe, and am knowen

knowen of mine. As my father knoweth me, euen so knowe I also my father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shal heare my voyce, and there shalbe one folde, & one shepheard.

The third Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteousnesse: graunt vnto all them that bee admitted into the fellowship of Christes religion, that they may eschewe those things that be contrary to their profession, and followe all such things as bee agreeable to the same, through our Lord Iesus Christ.

The Epistle.

DEarely beloued, I beseeche you as strangers and pilgrims, abstayne from fleshly lustes, which fight against the soule, and see that yee haue honest conuersation among the Gentiles, that where as they backebite you as euill doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it bee vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishmẽt of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doyng yee may stoppe the mouthes of foolishe and ignoraunt men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. 1.Pe.2.11

God. Honour all men: Loue brotherly fellowshippe: feare God: Honour the king.

The Gospel.

Iohn 16. 16. IEsus said to his disciples, After a while ye shall not see mee, and againe, after a while ye shal see me, for I goe to the Father. Then said some of his disciples betweene themselues, What is this that he saith vnto vs, After a while ye shall not see mee, & againe, after a while ye shal see me, & that I go to my father? They said therefore, What is this that he saith, After a while? We cannot tell what he sayeth. Iesus perceiued that they would aske him, & said vnto them, Yee enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, after a while ye shall see mee. Verily, verily I say vnto you, Ye shal weepe and lament, but contrariwise the world shall reioyce. Ye shall sorowe, but your sorowe shalbe turned to ioy. A woman when she trauaileth hath sorowe, because her houre is come: But assoone as she is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorow: but I will see you againe, and your hearts shall reioyce, & your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one wil, graunt vnto thy people, that they may loue the thing which thou commandest, & desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true ioyes are to be found, through Christ our Lorde.

The

The Epistle.



Iam. 1.17

Euery good gift, and euery perfect gift is from aboue, and commeth downe from the father of lightes, with whom is no variablenesse, neither shadowe of change. Of his owne will begate he vs with the worde of trueth, that we should bee the first fruites of his creatures. Wherefore deare brethren, let euery man be swift to heare, slowe to speake, slow to wrath: For the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthines, and superfluitie of maliciousnes, and receiue with meekenesse the woorde that is graffed in you, which is able to saue your soules.

The Gospel.



Iohn 16.5

Esus sayde vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh mee whither I goe: but because I haue saide such thinges vnto you, your hearts are full of sorowe. Neuertheless, I tell you the trueth, it is expedient for you, that I goe away. For if I goe not away, that comforter will not come vnto you. But if I depart, I will send him vnto you. And when hee is come, he will rebuke the worlde of sinne, & of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my father, and ye shal see me no more. Of iudgement, because the prince of this worlde is iudged already. I haue yet many thinges to say vnto you, but yee cannot beare them away nowe. Howbeit, when hee is come (which is the spirite of trueth) hee wil leade you into all trueth. He shal not speake of himselfe, but whatsoeuer he shall heare, ỹ shall he speake, & he will

shewe

shewe you things to come. He shall glorifie me: for hee shall receiue of mine, and shall shewe vnto you. All things that the Father hath, are mine: therefore sayd I vnto you, that hee shall take of mine, and shewe vnto you.

The fifth Sunday after Easter.

The Collect.

LOrde, from whome all good things doe come, graunt vs thy humble seruants, that by thy holy inspiration, wee may thinke those thinges that bee good, and by thy mercifull guiding, may perfourme the same, through our Lord Jesus Christ.

The Epistle.

Iam. 1.22

BE ye that yee be doers of the worde, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse. For assoone as hee hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh on the perfect lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happie in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The

The Gospel.

VErily, verily I say vnto you, whatsoeuer yee aske the father in my name, hee will giue it you. Hitherto haue yee asked nothing in my name. Aske, and ye shall receiue, that your ioy may be full. These thinges haue I spoken vnto you by prouerbs. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainely from my Father. At that day shall ye aske in my name, and I say not vnto you that I will speake vnto my father for you: for the father himselfe loueth you, because ye haue loued me, & haue beleeued that I came out from God. I went out from the father, & came into the world. Againe, I leaue the world, and go to the father. His disciples said vnto him, Lo, now thou talkest plainly, & speakest no prouerbe. Now are we sure that thou knowest all thinges, and needest not that any man should aske thee any question, therefore beleeue wee that thou camest from God. Jesus answered them, Nowe yee doe beleeue: beholde, the houre draweth nie, and is alreadie come, that ye shall be scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation: But bee of good cheare, I haue ouercome the worlde. Iohn 16. 23.

The Ascension day.

The Collect.

GRaunt we beseech thee almightie God, that like as we doe beleeue thy onely begotten sonne our Lorde to haue ascended into the heauens: so

we may alſo in heart and minde thither aſcende, and with him continually dwell.

The Epiſtle.

Act. 1. 1. IN the former treatiſe (deare Theophilus) we haue ſpoke of all that Jeſus began to do & teach, vntil the day in which he was taken vp, after that he through the holy Ghoſt had giuen commaundements vnto the Apoſtles, whome hee had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourtie dayes, & ſpeaking of the kingdome of God, & gathered them together, & commãded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the father, whereof (ſayth hee) ye haue heard of me. For John truely baptized with water, but yee ſhall bee baptized with the holy Ghoſt, after theſe fewe dayes. When they therefore were come together, they aſked of him, ſaying, Lorde, wilt thou at this time reſtore againe the kingdome of Iſrael? And he ſayd vnto them, It is not for you to know the times or the ſeaſons, which ỹ father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iurie, and in Samaria, and euen vnto the worlds end. And when he had ſpoken theſe things, while they beheelde, hee was taken vp on hie, and a cloude receiued him vp out of their ſight. And while they looked ſtedfaſtly vp towarde heauen as hee went, beholde, two men ſtoode by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gaſing vp into heauen? This ſame Jeſus which is taken vp from

from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

The Gospel.

IEsus appeared vnto the eleuen as they sate at meate, & cast in their teeth their vnbeliefe & hardenes of heart, because they beleeued not thē which had seene that he was risen againe from ỹ dead. And he sayde vnto them, Goe yee into all the worlde, and preache the Gospel to all creatures: Hee that beleeueth and is baptized, shall bee saued: but hee that beleeueth not, shall be damned. And these tokens shal followe them that beleeue. In my name they shall cast out deuils, they shal speake with newe tongues, they shall driue away Serpents, and if they drinke any deadly thing, it shal not hurt them: they shall lay their handes on the sicke, and they shall recouer. So then when the Lord had spoken vnto them, he was receiued into heauen, & is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following. Mark. 16. 14.

Sunday after Ascension day.

The Collect.

O GOD, the king of glorie, which hast exalted thine onely Sonne Iesus Christ with great triumph vnto thy kingdome in heauen: we beseeche thee leaue vs not comfortlesse, but sende to vs thine holy Ghost to comfort vs, and exalt vs vnto ỹ same place whither our Sauiour Christ is gone before, who liueth and raigneth, &c.

The Epistle.

1.Pet.4.7. THe ende of all things is at hande. Bee ye therefore sober, & watch vnto prayer. But aboue all things haue feruent loue among your selues: for loue shall couer the multitude of sinnes. Be yee harberours one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let him doe it, as of the habilitie which God ministreth to him, ℣ God in all things may be glorified through Iesus Christ, to whome bee prayse and dominion for euer and euer. Amen.

The Gospel.

Iohn 15. 26. WHen the comforter is come, whome I will sende vnto you from the father (euen the spirit of trueth, which proceedeth of the father) he shall testifie of me, and ye shall beare witnesse also, because yee haue bene with mee from the beginning. These things haue I said vnto you, because yee should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice. And such things will they do vnto you, because they haue not knowen the father, neither yet mee. But these things haue I tolde you, that when the time is come, yee may remember them that I tolde you.

Whitsunday.

The Collect.

GOd which as vpon this day hast taught the heartes of thy faithfull people, by the sending to them the light of thy holy spirite: Graunt vs by the same spirite to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merites of Christ Iesu our Sauiour, who liueth and reigneth with thee, in the vnitie of the same spirite, one God, world without end. Amen.

The Epistle.

WHen the fiftie dayes were come to an ende, they were all with one accorde together in one place, and suddenly there came a sounde from heauen, as it had bene the comming of a mightie winde, and it filled all ỹ house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon eche one of them, and they were all filled with the holy Ghost, and beganne to speake with other tongues, euen as the same spirite gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonyed, because that euery man heard them speake with his owne language. They wondred all, and marueiled, saying among them selues, Behold, are not all these which speake, of Galilee? And howe heare wee euery man his owne tongue wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Cappadocia, of Acts 2. 1.

Pontus and Asia, Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselites, Creetes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn. 14. 15. IEsus sayde vnto his disciples, If yee loue me, keepe my commandements, & I will pray the Father, and hee shall giue you another comforter, that hee may abide with you for euer, euen the spirite of trueth, whome the worlde cannot receyue, because the worlde seeth him not, neyther knoweth him: But ye knowe him, for hee dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the worlde seeth me no more, but ye see mee: For I liue, and ye shall liue. That day shall yee knowe, that I am in my Father, and you in mee, and I in you. Hee that hath my commandementes and keepeth them, the same is he that loueth mee. And he that loueth me, shalbe loued of my Father, and I will loue him, and will shewe mine owne selfe vnto him. Iudas sayeth vnto him (not Iudas Iscariot) Lorde, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Iesus answered, and sayde vnto him, If a man loue mee, he will keepe my sayings, and my Father will loue him, and we wil come vnto him, and dwell with him. He that loueth mee not, keepeth not my sayings. And the worde which ye heare, is not mine, but the Fathers which sent me. These thinges haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy

holy Ghost, whom my father wil sende in my name, he shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue saide vnto you. Peace I leaue with you, my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Yee haue heard howe I saide vnto you, I goe and come againe vnto you. If ye loued mee, yee woulde verily reioyce, because I said, I go vnto the father: for the father is greater then I. And nowe haue I shewed you before it come, that whē it is come to passe, ye might beleue. Hereafter will I not talke many woordes vnto you: for the prince of this worlde commeth, & hath nought in mee, but that the worlde may knowe that I loue the father. And as the father gaue mee commaundement, euen so doe I.

Munday in Whitsun weeke.

The Collect.

GOD which as vpon this day hast taught the hearts, &c. ¶ As vpon Whitsunday.

The Epistle.

THen Peter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in al people, hee that feareth him, and worketh righteousnesse, is accepted with him. Yee knowe the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all thinges. Which preaching was published throughout all Iurie, (and begamne in Galilee, after the baptisme which Iohn preached) howe God anoynted Iesus of Nazareth w̄ the holy Ghost, and w̄ power. Which Iesus went about doing good, and healing all ỹ were oppressed of Act. 10. 34.

the deuil: for God was with him. And we are witnesses of all things which hee did in the lande of the Jewes, and at Hierusalem: whome they slewe and hanged on a tree: him God rayled vp the third day, and shewed him openly, not to al the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And hee commanded vs to preach vnto the people, & to testifie that it is he which was ordeined of God to bee the iudge of quick and dead. To him giue al the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard thē speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as we? And he commaunded them to be baptized in the name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

Ioh. 3. 16. SO God loued the world, that hee gaue his onely begotten sonne, that whosoeuer beleeueth in him, shoulde not perishe, but haue euerlasting life. For God sent not his sonne into the world to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned. But hee that beleeueth not, is con-

condemned already, because he hath not beleeued in the name of the onely begotten sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, least his deedes should bee reproued. But hee that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

When the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John: which when they were come down, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the name of Christ Iesu. Then layde they their hands on them, & they receiued the holy Ghost. Act. 8, 14.

The Gospel.

Verily, verily I say vnto you, hee that entreth not in by the doore into the sheepefolde, but clymeth vp some other way, the same is a thiefe and a murderer. But he that entreth in by the doore, is the shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out. And when Ioh. 10. 1.

when he hath sent foorth his owne sheepe, hee goeth before them, & the sheepe follow him, for they knowe his voyce. A stranger will they not followe, but will flee from him: for they knowe not the voyce of strangers. This prouerbe spake Jesus vnto them, but they vnderstoode not what things they were which he spake vnto them. Then saide Jesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All (euen as many as came before mee) are theeues and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shal go in and out, and find pasture. A thiefe commeth not but for to steale, kill, & destroy. I am come that they might haue life, and that they might haue it more aboundantly.

Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the diuine maiestie, to worship the vnitie: Wee beseech thee, that through the stedfastnesse of this faith, we may euermore bee defended from all aduersitie, which liuest and raignest one God, worlde without ende, Amen.

The Epistle.

Apoc. 4. 1

AFter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with mee, which sayde, Come vp hither, and I will shewe

shewe thee things which must be fulfilled hereafter. And immediatly I was in the spirite, and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a rainebowe about the seate, in sight like vnto an Emeralde. And about the seate were foure and twentie seates, and vpon the seates foure and twentie Elders sitting, clothed in white rayment, and had on their heads crownes of golde. And out of the seate proceeded lightnings, and thundrings, and voices. And there were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Christall, and in the middes of the seate, and round about the seate were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the thirde beast had a face as a man, and the fourth beast was like a fleeing Eagle. And the foure beastes had eche of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lorde God almightie, which was, and is, and is to come. And when those beastes gaue glorie, and honour, and thanks to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord (our God) to receiue glorie, and honour, and power, for thou hast created all things, and for thy willes sake they are, and were created.

The

The Gospel.

Iohn 3. 1. THere was a man of the Pharisees, named Nichodemus, a ruler of the Iewes. The same came to Iesus by night, and sayde vnto him, Rabbi, wee knowe that thou art a teacher come frō God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered and sayd vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee can not see the kingdome of God. Nichodemus sayde vnto him, How can a man be borne when he is olde? Can he enter into his mothers wombe, and bee borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirite, he can not enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirite, is spirite. Marualle not thou that I sayde vnto thee, Yee must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirite. Nichodemus answered, and sayde vnto him, How can these things be? Iesus answered and sayde vnto him, Art thou a master in Israel, and knowest not these thinges? Verily, verily I saye vnto thee, wee speake that wee knowe, and testifie that wee haue seene, and yee receiue not our witnesse. If I haue tolde you earthly thinges, and yee beleeue not, how shall yee beleeue if I tell you of heauenly thinges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernesse, euen so must

the

the sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after Trinitie.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundements wee may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.

DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vswarde, because that God sent his onely begotten Sonne into the worlde, that we might liue through him. Herein is loue, not that we loued God, but that hee loued vs, and sent his sonne to be the agreemẽt for our sinnes. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe wee that we dwel in him, and hee in vs, because he hath giuen vs of his spirite. And we haue seene, and doe testifie, that the Father sent the Sonne to bee the sauiour of the world. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, & he in God. And wee haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth 1.Ioh.4.7

leth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee shoulde trust in the day of iudgement: for as he is, euen so are wee in this worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath paynefulnesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyar. For how can hee that loueth not his brother whome hee hath seene, loue God whome he hath not seene? and this commandement haue wee of him, that hee which loueth God, should loue his brother also.

The Gospel.

Luk. 16. 19.

THere was a certaine rich man, which was clothed in purple & fine white, & fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbes which fell from the riche mans boorde, and no man gaue vnto him: The dogs came also and licked his sores. And it fortuned that the begger dyed, and was caried by the Angels into Abrahams bosome. The riche man also dyed, and was buried. And being in hell in torments, he lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and hee cryed, and sayde, Father Abraham, haue mercie on mee, and sende Lazarus, that hee may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine: but nowe hee is comforted, and thou art punished. Beyonde all this, betweene vs and you there is a great

great ſpace ſet, ſo that they which woulde goe from hence to you, can not, neither may come from thence to vs. Then he ſayde, I pray thee therefore father, ſende him to my fathers houſe (for I haue fiue bre-thren) for to warne them, leaſt they come alſo into this place of torment. Abraham ſaid vnto him, They haue Moſes and the Prophets, let them heare them. And he ſayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He ſayde vnto him, If they heare not Moſes and the Pro-phets, neither will they beleeue though one aroſe frō death againe.

The ii. Sunday after Trinitie.

The Collect.

LOrde make vs to haue a perpetuall feare & loue of thy holy name, for thou neuer fayleſt to helpe and gouerne them whome thou doeſt bring vp in thy ſtedfaſt loue. Graunt this, &c.

The Epiſtle.

MArueile not, my brethren, though the worlde hate you. We knowe that wee are tranſlated from death vnto life, be-cauſe we loue the brethren. Hee that lo-ueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlear. And yee knowe that no manſlear hath eternall life abiding in him. Hereby perceiue we loue, becauſe he gaue his life for vs, and we ought to giue our liues for the brethren. But who ſo hath this worldes good, and ſeeth his brother haue neede, and ſhut-teth vp his compaſſion from him, howe dwelleth the loue of God in him? My babes, let vs not loue in worde, neyther in tongue: but in deede and in veri-tie. Hereby wee knowe that wee are of the veritie, and 1. Iohn 3. 13.

and can quiet our heartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee truſt to Godwarde, and whatſoeuer we aſke, we receiue of him, becauſe we keepe his commandements, and do thoſe things which are pleaſant in his ſight. And this is his commandement, that we beleeue on the name of his ſonne Ieſus Chriſt, and loue one another, as he gaue commandement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the ſpirit which he hath giuen vs.

The Goſpel.

Luke 14. 16. A Certaine man ordeyned a great ſupper, and bade many, and ſent his ſeruant at ſupper time, to ſay to them that were bidden, Come, for all thinges are nowe ready. And they all at once beganne to make excuſe. The firſt ſayde vnto him, I haue bought a farme, and I muſt needes goe and ſee it, I pray thee haue me excuſed. And another ſayde, I haue bought fiue yoke of oxen, and I goe to proue thē, I pray thee haue me excuſed. And another ſayde, I haue married a wife, and therfore I can not come. And the ſeruant returned, and brought his maſter worde againe thereof. Then was the good man of the houſe diſpleaſed, and ſayde to his ſeruant, Goe out quickely into the ſtreetes and quarters of the citie, and bring in hither the poore, and feeble, and the halt, and blinde. And the ſeruant ſayde, Lorde, it is done as thou haſt commaunded, and yet there is roome. And the Lord ſayd vnto the ſeruant, Goe out into

into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper.

The iii. Sunday after Trinitie.

The Collect.

LOrde, we beseeche thee mercifully to heare vs, & vnto whome thou hast giuen an hartie desire to pray, graunt that by thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

SVbmit your selues euery man one to another, knitte your selues together in lowlinesse of minde: for God resisteth the proude, & giueth grace to the humble. Submitte your selues therefore vnder the mightie hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober, and watch, for your aduersarie the deuill, as a roaring Lion, walketh about, seeking whome he may deuoure: whome resist stedfast in the fayth, knowing that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strength, and stablish you. To him be glory and dominion for euer and euer, Amen. 1. Pet. 5. 5

The Gospel.

Luk. 15. 1 THen resorted vnto him all ỹ Publicanes and sinners for to heare him. And the Pharises & Scribes murmured, saying, He receiueth sinners, & eateth with them. But he put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninetie and nine in the wildernesse, and goeth after that which is lost, vntil he find it? And when he hath founde it, he layeth it on his shoulders with ioy: and assoone as he commeth home, he calleth together his louers and neyghbours, saying vnto them, Reioyce with mee, for I haue founde my sheepe which was lost. I say vnto you, that like wise ioy shalbe in heauen ouer one sinner that repenteth, more thē ouer ninety & nine iust persons, which neede no repentance. Either what womā, hauing ten groates (if she lose one) doth not light a candle, & sweepe the house, and seeke diligently till shee finde it? And when she hath founde it, shee calleth her louers and her neyghbours together, saying, Reioyce with mee, for I haue found the groate which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

The iiij. Sunday after Trinitie.

The Collect.

GOd the protector of all that trust in thee, without whome nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercy, that thou being our ruler and guyde, we may so passe through things temporall, that we finally lose not the things eternall: Graunt this heauenly Father, for Iesus Christes sake our Lord.

The

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glorie which shalbe shewed vpon vs. For the feruent desire of the creature abideth looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, vnto the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but we also which haue the first fruits of the spirite, mourne in our selues also, and waite for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The Gospel.

BE yee mercifull, as your father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, & ye shall not be condemned. Forgiue, & yee shall be forgiuen. Giue, and it shalbe giuen vnto you, good measure, & pressed down, & shaken together, and running ouer, shall men giue into your bosomes. For w̄ the same measure that ye mete withall, shall other men mete to you again. And he put forth a similitude vnto them, Can the blind lead ỹ blind? Doe they not both fall into the ditche? The disciple is not aboue his master. Euery man shall bee perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either howe canst thou say to thy brother, Brother, let me pul out the mote that is in thine eye, whē thou seest not the beame that is in thine owne eye? Lu. 6. 36.

First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after Trinitie.

The Collect.

GRaunt Lorde, we beseech thee, that the course of this worlde may be so peaceably ordered by thy gouernaunce, ỹ thy congregation may ioyfully serue thee in all godly quietnesse, through Jesus Christ our Lorde.

The Epistle.

1. Pet. 3. 8. BE you all of one minde, & of one heart, loue as brethren, bee pitifull, bee courteous, (meeke) not rendring euil for euil, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that yee should be heyres of the blessing. For he that doeth long after life, and loueth to see good dayes, let him refrayne his tongue from euill, and his lippes that they speake no guile. Let him eschewe euil and doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that doe euill. Moreouer, who is hee that will harme you, if yee followe that which is good? Yea, happy are yee if any trouble happen vnto you for righteousnesse sake. Be not ye afrayd for any terrour of them, neither, be ye troubled: but sanctifie the Lorde God in your hearts.

The Gospel.

IT came to passe, that (when the people preased vpon him to heare the worde of God) he stoode by the lake of Genezareth, and sawe two ships stande by the lakes side, but the fishermen were gone out of them, & were washing their nets. Luke 5.1.
And he entred into one of the shippes (which pertained to Simon) and prayed him that he would thrust out a litle from the land. And he sate downe, & taught the people out of the shippe. When hee had left speaking, he said vnto Simon, Launch out into ỳ deepe, and let slip your nettes to make a draught. And Simon answered and sayd vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuertheless, at thy commaundement I will loose foorth the net. And when they had so done, they enclosed a great multitude of fishes. But their nette brake, and they beckened to their fellowes (which were in the other shippe) that they should come and helpe them. And they came, and filled both shippes, that they sunke againe. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fishes which they had taken: & so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayde vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the shippes to land, and forsooke all, and followed him.

The Collect.

GOd which hast prepared to them that loue thee, such good thinges as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all thinges, may obtaine thy promises, which exceede all that wee can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNowe ye not, that all wee which are baptized in Iesus Christ, are baptized to die with him? Wee are buried then with him by baptisme for to die, that likewise as Christ was rayled from death by the glory of the father, euen so wee also shoulde walke in a newe life. For if wee bee graft in death like vnto him, euen so shall we be partakers of the holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might vtterly be destroied, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if wee be dead with Christ, we beleeue that we shall also liue with him: Knowing that Christ being rayled from death, dieth no more, death hath no more power ouer him. For as touching that he dyed, he dyed concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

The

The Gospel.

IEsus saide vnto his disciples, Except your righteousnes exceede the righteousnes of the Scribes and Pharisees, yee cannot enter into the kingdome of heauen. Yee haue heard that it was saide vnto them of olde time, Thou shalt not kill: whosoeuer killeth, shall bee in danger of iudgement. But I say vnto you, that whosoeuer is angrie with his brother (vnaduisedly) shalbe in daunger of iudgemẽt. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a counsell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offrest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leaue there thine offring before the altar, and goe thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, whiles thou art in the way with him, lest at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou bee cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou hast payed the vttermost farthing. Mat. 5.20

The vii. Sunday after Trinitie.

The Collect.

LOrde of all power and might, which art the authour and giuer of all good things, graffe in our heartes the loue of thy name, increase in vs true religion, nourish vs with all goodnes, & of thy great mercie keepe vs in ỹ same, through Iesus Christ our Lord.

The Epistle.

Ro.6.19. I Speake grosly, because of the infirmitie of your flesshe. As yee haue giuen your members seruants to vncleannes, and to iniquitie (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnes, ỹ ye may be sanctified. For when yee were seruaunts of sinne, ye were voyde of righteousnes. What fruite had yee then in those things whereof yee are now ashamed? For the end of those things is death. But nowe are ye deliuered from sinne, and made the seruants of God, & haue your fruite to be sanctified, & the end euerlasting life. For the reward of sinne is death, but eternal life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Mar.8.1. IN those dayes, when there was a very great company, & had nothing to eate, Iesus called his disciples vnto him, & said vnto them, I haue compassion on the people, because they haue bin now with mee three dayes, and haue nothing to eate, and if I send thē away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, Howe many loaues haue ye? They saide, Seuen. And he commanded the people to sit downe on the ground. And hee tooke the seuen loaues, & when he had giuen thanks, he brake and gaue to his Disciples to sette before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, hee commaunded

maunded them also to bee set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousande. And he sent them away.

The viii. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, wee humbly beseech thee, ỹ thou wilt put away from vs al hurtful things, & giue those thinges which be profitable for vs, through Iesus Christ our Lord.

The Epistle.

BRethren, we are detters, not to the flesh, to liue after the flesh: For if ye liue after the flesh, ye shall die. But if ye, through the spirit, do mortify the deedes of ỹ body, yee shall liue. For as many as are led by ỹ spirite of God, they are the sonnes of God. For ye haue not receiued ỹ spirit of bondage to feare any more: but ye haue receiued the spirite of adoptiõ, whereby ye crie Abba, father. The same spirite certifieth our spirit, ỹ we are the sonnes of God. If wee be sonnes, then are we also heirs, the heires (I meane) of God, & heires annexed with Christ, if so be that we suffer with him, that wee may also be glorified together with him. Ro.8.12.

The Gospel.

BEware of false Prophetes, which come to you in sheepes clothing, but inwardly they are rauening Wolues: yee shall know me them by their fruites. Doe men gather grapes of thornes? or figges of thistles? Euen so, euery good tree bringeth foorth Mat.7.15

good

good fruites: but a corrupt tree bringeth foorth euill fruites. A good tree cannot bring foorth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire. Wherefore by their fruites ye shall know them. Not euery one that sayth vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doeth the wil of my father which is in heauen, hee shall enter into the kingdome of heauen.

The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs Lord, we beseech thee, the spirite to thinke & doe alwaies such thinges as bee rightfull, that wee which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

1. Cor. 10, 1. BRethren, I woulde not that yee should be ignorant, how y our fathers were all vnder the cloude, and all passed through the Sea, and were all baptized vnder Moses in the cloude, and in the Sea, & did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the Spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernes. These are ensamples to vs, that wee should not lust after euill thinges, as they lusted: and that yee shoulde not bee worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs bee defiled with fornication, as some of them were defiled

with

with fornication, and fel in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thinges happened vnto them for ensamples: but are written to put vs in remembrance, whome the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heede least he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

IEsus sayde vnto his Disciples, There was a certaine rich man which had a steward, & the same was accused vnto him that he had wasted his goods. And he called him, and said vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardship, for thou mayest be no longer Steward. The steward saide with himselfe, What shall I doe? for my master taketh away from me the stewardship. I can not dig, and to beg I am ashamed. I wot what to doe, ỹ whē I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters detters together, he saide vnto the first, Howe much owest thou vnto my master? And he sayd, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, & write fiftie. Then said he to another, How much owest thou? And he saide, An hundreth quarters of wheate. Hee saide vnto him, Take thy bill, Luk. 16.1

and

and write foure score. And the Lorde commended the vniust Steward, because hee had done wisely. For the children of this worlde, are in their nation wiser then the children of light. And I say vnto you, make you friends of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble seruants: And that they may obteine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lorde.

The Epistle.

1.Cor. 12.1. COncerning spiritual things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, & went your wayes vnto dumme images, euen as ye were ledde. Wherefore I declare vnto you, that no man speaking by the Spirite of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of giftes, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the spirite is giuen to euery man to edifie withall. For to one is giuen through the spirite, the vtterance of wisedome, to another is giuen the vtterance of knowledge by the same spirite, to another is giuen faith by the same spirite, to another the gift of healing by the same spirite, to another power to doe miracles, to another to prophecie, to another iudge-

ment

ment to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirit, deuiding to euery man a seuerall gift, euen as he will.

The Gospel.

AND when he was come neere to Hierusalem, he beheld the citie, and wept on it, saying, If thou hadest knowē those things which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but now are they hidde from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee rounde, and keepe thee in on euery side, and make thee euen with the grounde, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but yee haue made it a den of theeues. And he taught daily in the temple. Luk. 19. 41.

The xi. Sunday after Trinitie.

The Collect.

GOd, which declarest thy almightie power most chiefly in shewing mercy and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may bee made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The

The Epistle.

1.Cor. 15.1. BRethren, as perteining to the Gospell which I preached vnto you, which yee haue also accepted, and in the which yee cõtinue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, how we that Christ died for our sinnes, agreeing to the Scriptures: And that he was buried, and that he rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of ỹ twelue: After that, he was seene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen a sleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of mee, as of one that was borne out of due time: For I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Cõgregation of God. But by the grace of God, I am that I am: and his grace which is in mee, was not in vaine. But I laboured more abundantly then they all: yet not I, but ỹ grace of God which is with me. Therefore, whether it were I or they, so we preached, and so yee haue beleeued.

The Gospel.

Lu.18.9. CHrist tolde this parable vnto certaine which trusted in themselues that they were perfect, and despised other. Two men went vp into the Temple to praie, the one a Pharisee, & the other a Publicane. The Pharisee stoode and prayed thus with him selfe: God I thanke thee that I am not as o-

ther

then men are extortioners, vniuſt, adulterers, or as this Publicane. I faſt twiſe in the weeke, I giue tythe of all that I poſſeſſe. And the Publicane ſtanding a farre off, would not lift vp his eyes to heauen, but ſmote his breſt, ſaying, God be mercifull to mee a ſinner. I tel you, this mã departed home to his houſe iuſtified more then the other. For euery man that exalteth himſelfe, ſhall be brought lowe: and hee that humbleth himſelfe, ſhalbe exalted.

The xii. Sunday after Trinitie.

The Collect.

Almightie and euerlaſting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either wee deſire or deſerue: Powre downe vpon vs the aboundance of thy mercie, forgiuing vs thoſe things whereof our conſcience is afrayde, and giuing vnto vs that, that our prayer dare not preſume to aſke, through Ieſus Chriſt our Lorde.

The Epiſtle.

Such truſt haue wee through Chriſt to God warde, not that we are ſufficient of our ſelues to thinke any thing as of our ſelues: but if wee be able vnto any thing, the ſame commeth of God, which hath made vs able to miniſter the newe Teſtament, not of the letter, but of the ſpirit: For the letter killeth, but the ſpirite giueth life. If the miniſtration of death, through the letters figured in ſtones, was glorious, ſo that the children of Iſrael coulde not beholde the face of Moſes for the glorie of his countenance (which glorie is done away:) why ſhall 1. Cor. 3. 4.

shall not the ministration of the Spirite be much more glorious? For if the ministration of condemnation bee glorious, much more doeth the ministration of righteousnesse exceede in glorie.

The Gospel.

Mar. 7. 31 IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the mids of the coastes of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speache: and they prayed him to put his hande vpon him. And when he had taken him aside from the people, hee put his fingers into his eares, and did spitte, and touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, Ephata, that is to say, Be opened. And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine. And hee commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, hee hath made both the deafe to heare, and the dumme to speake.

The xiii. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Graunt we beseeche thee, that wee may so runne to thy heauenly promises, that we faile not finally to attaine y same, through Christ our Lord.

The

The Epistle.

TO Abraham & his seede were the promises made. He saith not, And to his seeds as many: but, And to thy seede, as of one, which is Christ. This I say, that the lawe which began afterward beyond foure hundred and thirty yeres, doth not disanul the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the law, it cōmeth not now of promise. But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The law was added because of transgression (till the seede came to whom the promise was made) & it was ordeined by angels in the hand of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the lawe then against the promise of God? God forbid. For if there had bene a law giuen which could haue giuen life, then no doubt righteousnes should haue come by the lawe. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue. Gal.3.16.

The Gospel.

HAppy are the eyes which see the things that ye see. For I tell you, that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, & to heare those things which ye heare, and haue not heard them. And beholde, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? Hee sayde vnto him, What is written in the lawe? Howe readest thou? And hee answered, and sayd, Loue the Lord thy God with all thy heart, and Lu.10.23.

with all thy soule and with al thy strength, and with all thy minde, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he, willing to iustifie himselfe, sayd vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, and fel among thieues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine priest that same way, and when he sawe him, he passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneied, came vnto him, & when he saw him, he had compassion on him, & went to him, and bound vp his wounds, & powred in oyle & wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morowe when he departed, hee tooke out two pence, and gaue them to the hoste, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe I will recompense thee. Which nowe of these three thinkest thou was neighbour vnto him that fell among the thieues? And hee said vnto him, He that shewed mercie on him. Then said Iesus to him, Go, and do thou likewise.

The xiiii. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the encrease of faith, hope, and charitie: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest commaunde, through Iesus Christ our Lord.

The

The Epistle.

I Say, walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are cõtrary one to the other, so that ye cannot do what soeuer ye would. But & if ye be led of the spirite, then are ye not vnder the lawe. The deedes of the flesh are manifest, which are these: Adulterie, fornication, vncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murder, drunkennes, gluttonie, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shal not be inheritors of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no lawe. They truely that are Christes, haue crucified the flesh, with the affections and lustes. Gal. 5, 16.

The Gospel.

AND it chaunced as Iesus went to Hierusalem, that hee passed through Samaria, and Galilee. And as hee entred into a certaine Towne, there met him ten men that were lepers, which stoode a farre off, and put foorth their voyces, and sayd, Iesus master haue mercy on vs. When he sawe them, hee sayde vnto them, Goe shewe your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed. And one of them, when hee sawe that he was cleansed, turned backe againe, and with a loude voyce praysed GOD, and fell downe on his face at his feete, and gaue him thanks. And the same Lu. 17. 11

was a Samaritane. And Jesus answered and sayd, Are there not tenne cleansed? But where are those nyne? There are not found that returned againe to giue God prayse, saue only this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

The xv. Sunday after Trinitie.

The Collect.

KEepe wee beseech thee, O Lord, thy church with thy perpetuall mercy: and because the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11. YE see how large a letter I haue written vnto you with mine owne hande. As many as desire with outwarde appearance to please carnally, the same constraine you to be circumcised, onely least they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I shoulde reioyce, but in the crosse of our Lord Jesus Christ, whereby the worlde is crucified vnto me, and I vnto the world. For in Christ Jesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on thē, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to businesse: For I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesus Christ bee with your spirite, Amen.

The

The Gospel.

NO man can serue two masters: for ei- Mat. 6.24
ther hee shall hate the one and loue the other, or els leane to the one and despise the other. Ye cannot serue God and Mammon. Therefore I say vnto you, Be not carefull for your life, what yee shall eate or drinke, nor yet for your body what rayment ye shall put on. Is not the life more worth then meate: and the bodie more of value then rayment: Beholde the foules of the ayre, for they sowe not, neither doe they reape, nor carry into the barnes, and your heauenly father feedeth them. Are yee not much better then they: Which of you (by taking carefull thought) can adde one cubite vnto his stature: And why care ye for rayment: Consider the Lilies of the field how they growe, they labour not, neither do they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherefore, if God so clothe the grasse of the fielde, (which though it stande to day, is to morowe cast into the fornace) shall he not much more doe the same for you, O yee of little faith: Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewithal we be clothed: (After all these things doe the Gentiles seeke:) For your heauenly father knoweth that ye haue neede of all these things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morow, for to morow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof.

The xvi. Sunday after trinitie.

The Collect.

LOrde wee beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it cannot continue in saftie without thy succour, preserue it euermore by thy helpe & goodnes, through Iesus Christ our Lord.

The Epistle.

Eph. 3.13 I Desire that you faint not because of my tribulatiõs that I suffer for your sakes, which is your praise. For this cause I bowe my knees vnto the father of our Lord Iesus Christ, which is father of al that is called father in heauen & earth, that he would graunt you according to the riches of his glory, that ye may be strengthned with might by his spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might bee able to comprehend with all saints, what is the breadth, length, depth, & height, and to know the excellent loue of the knowledge of Christ, that ye might bee fulfilled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding aboundantly aboue all that wee aske or thinke, according to the power that worketh in vs, be praise in the congregation, by Christ Iesus, throughout all generations from time to time, Amen.

The Gospel.

Luk. 7.11 AND it fortuned that Iesus went into a citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the citie, beholde, there was a dead man caryed out, which was the onely sonne of his mother,

mother, and shee was a widowe, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and saide vnto her, Weepe not. And hee came nigh, and touched the coffin, and they that bare him stoode still. And hee sayde, Young man, I say vnto thee, Arise. And hee that was dead, sate vp, and began to speake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went foorth throughout all Iury, and throughout all the regions which lie round about.

The xvii. Sunday after Trinitie.

The Collect.

LOrde wee pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I (which am a prisoner of ỹ Lords) exhort you, that ye walke worthie of the vocation where with yee are called, with all lowlinesse & meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirite, through the bond of peace, being one body and one spirite, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Eph. 4. 1.

The Goſpel.

Luk. 14. 1. AND it chaunced that Jeſus went into the houſe of one of the chiefe Phariſees, to eate bread on the Sabboth day, & they watched him. And beholde, there was a certaine man before him, which had the dropſie. And Jeſus anſwered, and ſpake vnto the lawyers & Phariſees, ſaying, Is it lawfull to heale on the Sabboth day? and they held their peace. And he tooke him, and healed him, and let him goe, & anſwered them, ſaying, Which of you ſhall haue an Aſſe, or an Oxe fallen into a pit, and wil not ſtraightway pull him out on the Sabboth day? And they could not anſwere him again to theſe things. He put forth alſo a ſimilitude vnto the gheſts, when he marked howe they preaſſed to bee in the higheſt roomes, and ſaid vnto them, When thou art bidden to a wedding of any man, ſit not downe in the higheſt roome, leaſt a more honourable man then thou be bidden of him, and he (that bade him and thee) come and ſay to thee, Giue this man roome: and thou beginne with ſhame to take the loweſt roome. But rather when thou art bidden, goe and ſit in the loweſt roome, that when he that bade thee commeth, hee may ſay vnto thee, Friend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſitte at meate with thee. For whoſoeuer exalteth himſelf, ſhalbe brought low, and he that humbleth himſelfe, ſhalbe exalted.

The xviii. Sunday after Trinitie.

The Collect.

LOrd, wee beſeech thee, graunt thy people grace to auoide the infections of the deuill, and with pure heart and minde to followe thee the onely God, through Jeſus Chriſt our Lord.

The

The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in al thinges yee are made rich by him, in all vtterãce, & in all knowledge, by the which thinges the testimonie of Iesus Christ was confirmed in you, so that ye are behinde in no gift, wayting for the appearing of our Lord Iesus Christ, which shal also stregth you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ. 1.Cor.1. 4.

The Gospel.

When the Pharisees had hearde that Iesus did put the Sadduces to silence, they came together, and one of them (which was a doctor of the lawe) asked him a question, tempting him, & saying, Master, which is the greatest commaundement in the lawe? Iesus saide vnto him, Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. And the seconde is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the lawe and the Prophetes. Whyle the Pharisees were gathered together, Iesus asked them, saying, What thinke ye of Christ? whose sonne is hee? They saide vnto him, The sonne of Dauid. He sayde vnto them, How then doth Dauid in spirit call him Lord, saying, The Lorde saide vnto my Lorde, Sit thou on my right hande, till I make thine enemies thy foote- Mat.22. 34.

footestoole: If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any mo questions.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee, wee are not able to please thee: graunt that the working of thy mercie, may in al things direct & rule our hearts, through Iesus Christ our Lord.

The Epistle.

Ephe. 4. 17.

THis I say, and testifie through ỹ Lorde, that ye henceforth walke not as other Gentiles walke, in vanity of their mind, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, & because of the blindnes of their heartes: which being past repentance, haue giuen themselues ouer vnto wantonnes, to worke all maner of vncleannes, euen with greedines. But yee haue not so learned Christ: If so be that ye haue heard him, and haue bin taught in him, as the truth is in Iesu (as concerning ỹ conuersation in times past) to lay from you the old man, which is corrupt, according to the deceiueable lustes: to be renewed also in the spirite of your minde, and to put on that newe man, which after GOD is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of another. Be angry, and sinne not. Let not the

sunne

sunne go downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but that which is good to edifie withal, as oft as neede is, that it may minister grace vnto the hearers. And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

IEsus entred into a ship, and passed ouer, and came into his owne citie. And behold, they brought to him a man sicke of the palsie, lying in a bed. And when Jesus saw the faith of them, he said to the sicke of the palsie, Sonne, bee of good cheare, thy sinnes be forgiuen thee. And beholde, certaine of the Scribes sayde within themselues, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore thinke ye euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that ye may know that the sonne of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose, and departed to his house. But the people that sawe it, marueiled, and glorified God, which had giuen such power vnto men. Mat. 9. 1.

The

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keepe vs from all thinges that may hurt vs: that wee being readie both in body and soule, may with free hearts accomplish those thinges that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Eph. 5.15 SEe that ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee yee not vnwise, but vnderstande what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be filled with the spirite, speaking vnto your selues in Psalmes and Hymnes and spirituall songes, singing and making melodie vnto the Lord in your hearts, giuing thankes alwayes for all thinges vnto God the father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22.1 IEsus said vnto his disciples, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, & sent forth his seruants to call them that were bidden to ỹ wedding: & they would not come. Againe, he sent forth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine Oxen and my fatlinges are killed, and all thinges are readie: come vnto the marriage. But they made light

light of it, and went their wayes, one to his farme place, another to his marchandize, and the remnant tooke his seruants, and intreated them shamefully, and slue them. But when the king heard thereof, he was wroth, and sent foorth his men of warre, and destroyed those murderers, and brent vp their Citie. Then said he to his seruants, The marriage in deed is prepared, but they which were bidden, were not worthie. Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and badde: and the wedding was furnished with ghestes. Then the king came in to see the ghestes, & when he spyed there a man which had not on a wedding garmēt, he said vnto him, Friend, howe camest thou in hither, not hauing a wedding garment? And he was euen speacheselle. Then saide the king to the ministers, Take and bind him hand and foote, and cast him into vtter darkenesse, there shall bee weeping and gnashing of teeth. For many be called, but fewe are chosen.

The xxi. Sunday after Trinitie.

The Collect.

GRaunt wee beseeche thee mercifull Lorde, to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Jesus Christ our Lorde.

The

The Epistle.

Eph.6.10 MY brethren, be strong through ỳ Lorde, and through the power of his might. Put on all the armour of God, that yee may stande against all the assaultes of the deuill. For wee wrestle not against blood and flesh, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this worlde, against spirituall craftinesse in heauenly thinges. Wherfore take vnto you the whole armour of God, that ye may be able to resist in the euill day, & stand perfect in all thinges. Stande therefore, and your loynes gyrd with the truth, hauing on the brestplate of righteousnesse, and hauing shoes on your feete, that ye may bee prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherwith ye may quench all the fierie dartes of the wicked, and take the helmet of saluation, and the sworde of the spirit, which is the woord of God. And pray alwayes with al maner prayer and supplication in the spirit, and watch therunto with al instance and supplication, for all Saints, and for mee, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospell (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

Ioh.4.46. THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same hearde that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne: for hee was euen at the point of death. Then sayd Iesus vnto him,

Except

Except yee see signes and wonders, yee will not beleeue. The ruler saide vnto him, Sir, come downe or euer that my sonne dye. Iesus saieth vnto him, Goe thy way: thy sonne liueth. The man beleeued the word that Iesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and tolde him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So ỹ father knewe that it was the same houre in the which Iesus sayde vnto him, Thy sonne liueth. And he beleeued and all his houshold. This is agayne the seconde myracle that Iesus did, when he was come out of Iurie into Galilee.

The xxii. Sunday after Trinitie.

The Collect.

LOrde wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy name, through Iesus Christ our Lord.

The Epistle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the felowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good worke in you, shall perfourme it, vntill the day of Iesus Christ, as it becommeth me that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are all companions Phil. 1, 3.

of

of grace with mee, euen in my bonds, and in the defending and establishing of the Gospell. For God is my recorde, how greatly I long after you all, from the very heart roote in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the thinges that are most excellent, that yee may be pure, and such as offende no man, vntill the day of Christ, being filled with the fruite of righteousnes, which commeth by Jesus Christ, vnto the glorie and praise of God.

The Gospel.

Mat. 18. 21.

Peter sayde vnto Jesus, Lorde, howe oft shall I forgiue my brother, if hee sinne against mee? till seuen times? Jesus sayeth vnto him, I say not vnto thee, vntill seuen times: but, seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when he had begunne to reckon, one was brought vnto him, which ought him tenne thousande talentes: but forasmuch as hee was not able to paye, his Lorde commaunded him to be solde, and his wife and children, and all that hee had, and payment to be made. The seruant fell downe, and besought him, saying, Syr, haue patience with mee, and I will pay thee all. Then had the Lorde pitie on that seruaunt, and loosed him, and forgaue him the debt. So the same seruant went out, and founde one of his fellowes which ought him an hundred pence: and hee layde handes on him, and tooke him by the throte, saying, Pay that thou owest. And his fellowe fell

downe

downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till hee should pay the dette. So when his fellowes sawe what was done, they were very sory, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him, and sayde vnto him, O thou vngratious seruant, I forgaue thee all that dette when thou desiredst me: shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Jaylers, til he should pay all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not (euery one his brother) their trespasses.

The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the authour of all godlinesse, bee ready to heare the deuoute prayers of the Church: and graunt that those things which we aske faithfully, we may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be followers together of mee, and looke on them which walke euen so as yee haue vs for an ensample. For many walke (of whome I haue tolde you often, and nowe tell you weeping) that they are the enemies of the crosse of Christ, whose end is damnation, whose belly is their God, & glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke Phi. 3. 17.

for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able also to subdue al things vnto him selfe.

The Gospel.

Matt. 22. 15. THen the Pharises went out, and tooke counsell howe they might tangle him in his wordes. And they sent out vnto him their disciples with Herodes seruantes, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outwarde appearance of men. Tell vs therefore, howe thinkest thou: Is it lawful that tribute be giuen vnto Cesar, or not? But Iesus perceiuing their wickednesse, sayd, Why tempt ye me ye hypocrites? Shewe me the tribute money. And they tooke him a peny. And he sayd vnto them, Whose is this image & superscription? They sayd vnto him, Cesars. Then sayd he vnto them, Giue therefore vnto Cesar the thinges which are Cesars, and vnto God those things which are Gods. When they heard these wordes, they marueiled, and left him, and went their way.

The xxiiii. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee assoyle thy people from their offences, that through thy bountifull goodnesse wee may be deliuered from the bandes of all those sinnes, which by our frayltie wee haue committed: graunt this, &c.

The

The Epistle.

WE giue thanks to God the father of Col. 1. 3.
our Lord Jesus Christ, alwaies for you in our prayers. For wee haue heard of your faith in Christ Jesu, & of the loue which ye beare to all saints, for the hopes sake which is laide vp in store for you in heauen. Of which hope ye heard before by the true worde of the Gospel, which is come vnto you, euen as it is into all the world, & is fruitful, as it is also among you, from the day in the which ye heard of it, & had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow seruant, which is for you a faithful minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, & to desire that yee might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that yee might walke worthie of the Lord, that in all thinges ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, throw his glorious power, vnto all patience and long suffering, with ioyfulnes, giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritãce of ỹ saints in light.

The Gospel.

WHile Jesus spake vnto the people, be- Mat. 9. 18
holde, there came a certaine ruler and worshipped him, saying, My daughter is euen nowe deceased, but come and laye thine hande vpon her, and she shall liue. And Jesus arose, and followed him, and so did

his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hemme of his vesture. For she saide within her selfe, If I may touch but euen his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, & sawe the minstrels and the people making a noyse, he said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put foorth, he went in, & tooke her by the hande, and saide, Damosel, arise. And the Damosel arose. And this noyse was abroade in all that lande.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp wee beseech thee, O Lorde, the willes of thy faithfull people, that they plenteously bringing foorth the fruite of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lorde, Amen.

The Epistle.

Ier. 23.5. BEholde, the time commeth, sayeth the Lorde, that I will raise vp the righteous brãch of Dauid, which king shall beare rule, and he shall prosper with wisedome, & shall set vp equitie & righteousnes againe in earth. In his time shall Juda be saued, & Israel shall dwel wout feare. And this is the name that they shall cal him, euen the Lord our righteousnesse. And therefore beyold, the time commeth, saith

saith the Lord, that it shalbe no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but the Lorde liueth, which brought forth and led the seede of the house of Israel out of the North lande, and from all countreys where I haue scattered them, and they shal dwel in their owne land againe.

The Gospel.

When Jesus lift vp his eyes, and sawe a great companie come vnto him, hee sayeth vnto Philippe, Whence shall we buy bread, that these may eate? This he sayd to proue him, for he himselfe knewe what he would doe. Philippe answered him, Two hundreth peniworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) sayde vnto him, There is a lad here, which hath fiue barlye loues and two fishes, but what are they among so many? And Jesus sayde, Make the people sit downe. There was much grasse in the place. So the mẽ sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to his Disciples, and the Disciples to them that were set downe, and like wise of the fishes as much as they would. When they had eaten ynough, he sayth vnto his disciples, Gather vp the broken meat which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broke meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) said, This is of a trueth the same Prophet that should come into the worlde. Ioh. 6. 7.

If there be any mo Sundayes before Aduent Sunday, to supplie the same, shall be taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

ALmightie God, which didst giue such grace vnto thy holy Apostle S. Andrewe, that he readily obeyed the calling of thy sonne Iesus Christ, and followed him without delay: Graunt vnto vs all, that we, being called by thy holy worde, may forthwith giue ouer our selues obediently to followe thy holy commaundements, through the same Iesus Christ our Lord.

The Epistle.

Ro.10.9. IF thou knowledge with thy mouth, that Iesus is the Lord, & beleeue in thy heart that God raised him vp from death, thou shalt be safe. For, to beleeue with ỹ heart iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture sayth, Whosoeuer beleeueth on him, shall not be cõfounded. There is no difference betweene the Iewe & the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth cal on the name of the Lord, shalbe safe. How then shal they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whõ they haue not heard? How shall they heare without a preacher? And howe shall they preache, without they be sent? as it is written, Howe beautifull are the feete of them which bring tydings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay sayeth,

Lorde,

Lorde, who hath beleeued our sayings? So then, faith commeth by hearing, & hearing cõmeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the endes of the worlde. But I demaund whether Israel did knowe or not? First Moses saith, I wil prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esai after that is bold, and saith, I am found of thē that sought me not, I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched foorth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

AS Iesus walked by the Sea of Galilee, he sawe two brethren, Simon which was called Peter, and Andrew his brother, casting a net into ẏ Sea, (for they were fishers) and he saith vnto them, Follow me, and I will make you to become fishers of men. And they straight way left their nets, and followed him. And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, & John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the shippe and their father, and followed him. Mat. 4.18

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleeue in thy sonne Iesus

Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lorde, through the same Jesus Christ, to whome with thee, &c.

The Epistle.

Eph.2.19 NOwe are yee not strangers, nor forreyners, but citizens with the saintes, and of the housholde of God, and are built vpon the foundation of the Apostles & Prophets, Jesus Christ him selfe being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Iohn.20. 24. THomas one of the twelue, which is called Didymus, was not with them whē Jesus came. The other disciples therefore saide vnto him, Wee haue seene the Lorde. But he saide vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hande into his side, I will not beleeue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, & stood in the midst, & said, Peace be vnto you. And after that he said to Thomas, Bring thy finger hither, and see my handes, & reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, & saide vnto him, My Lorde, and my God. Jesus saide vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet

haue

haue beleeued. And many other signes truely did Jesus in the presence of his Disciples, which are not written in this booke. These are written, that yee might beleeue, that Jesus Christ is ỹ sonne of God, and that (in beleeuing) ye might haue life through his name.

The conuersion of S. Paul.

The Collect.

GOd which hast taught all the worlde, through the preaching of thy blessed Apostle S. Paul, graunt, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow & fulfil thy holy doctrine that he taught, through Jesus Christ our Lord.

The Epistle.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lorde, went vnto the high Priest, and desired of him letters to carrie to Damasco to the Synagogues, that if he founde any of this way (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he said, What art thou Lorde? And the Lorde saide, I am Jesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling & astonied, said, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stoode amazed, hearing a voyce, Act. 9, 1.

a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man: but they ledde him by the hande, and brought him into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him saide the Lorde in a vision, Ananias. And he said, Behold, I am here Lorde. And the Lord said vnto him, Arise, and go into the streete which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seene in a vision a man named Ananias, comming in vnto him, & putting his handes on him, that he might receiue his sight. Then Ananias answered, Lorde, I haue heard by many of this man, howe much euill he hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priestes, to binde all that call on thy Name. The Lorde saide vnto him, Goe thy way, for he is a chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his handes on him, and said, Brother Saul, the Lorde that appeared vnto thee in ỳ way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had bene skales, and he receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul a certaine dayes with the disciples which were at Damasco. And straight way hee preached Christ in the Synagogues, howe that he was the Sonne of God. But

all

all that heard him, were amased, and sayde, Is not this he that spoyled them which called on this name in Hierusalem, and came hither for that intent, that he might bring them bounde vnto the high Priestes? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and sayde vnto Iesus, Behold, we haue forsaken all and followed thee, what shal we haue therfore? Iesus sayde vnto them, Verily I say vnto you, that when the sonne of man shal sit in the seate of his maiestie, ye that haue folowed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, shall receiue an hundreth folde, and shal inherite euerlasting life. But many that are first shalbe last, and the last shalbe first. Mat. 19. 29.

The Purification of S. Marie the virgin.

The Collect.

ALmightie and euerlasting God, wee humbly beseeche thy maiestie, that as thy onely begotten sonne was this day presented in the Temple in substance of our flesh: so graunt that we may be presented vnto thee with pure and cleare mindes, by Iesus Christ our Lorde.

The Epistle.

The same that is appoynted for the Sunday.

The

The Gospel.

Luk, 2.22 WHen the time of their purification (after the lawe of Moses) was come, they brought him to Hierusalē, to present him to the Lord (as it is written in ỹ law of the Lord: Euery māchilde that first openeth the matrix, shall be called holy to ỹ Lord) & to offer (as it is said in the lawe of the Lord) a paire of turtle doues, or two yong pigeons. And behold, there was a man in Hierusalē, whose name was Simeon, and the same man was iust & godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that he shoulde not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour Judas, diddest chuse thy faithfull seruant Matthias to bee of the number of the twelue Apostles: Graunt that thy Church, being alway preserued frō false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord.

The Epistle.

Act.1.15. IN those dayes Peter stoode vp in the middes of the disciples, and sayde, (the number of names that were together, were about an hundred and twentie) Ye men and brethren, this Scripture must needs haue bin fulfilled, which ỹ holy ghost, through ỹ mouth of Dauid, spake before of Judas, which was

guide

guide to them that tooke Jesus. For hee was numbred with vs, and had obteined fellowshippe in this ministration. And the same hath nowe possessed a plat of ground with the reward of iniquitie, & when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowē vnto all ỹ inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloodie field. For it is written in the booke of Psalmes, His habitation be void, & no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they saide, Thou Lord which knowest the heartes of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might go into his owne place. And they gaue foorth their lottes, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and sayde, I thanke thee, O father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily father, euen so was it thy good pleasure. Mat. 11. 25.

All

All things are giuen vnto me of my father: and no man knoweth the sonne but the father, neither knoweth any man the father, saue the sonne, and he to whomsoeuer the sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shal finde rest vnto your soules: for my yoke is easie, and my burden is light.

Annunciation of the virgin Marie.

The Collect.

WE beseech thee, Lorde, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lorde.

The Epistle.

Esa.7.10. GOd spake once againe to Ahaz, saying, Require a token of the Lorde thy God, whether it be towarde the deapth beneath, or towarde the height aboue. Then saide Ahaz, I will require none, neither will I tempt the Lorde. And he saide, Hearken to, ye of the house of Dauid: Is it not ynough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall he eate, that he may knowe to refuse the euill, and choose the good.

The

The Gospel.

AND in the sixt moneth, the Angell Gabriel was sent from God, vnto a citie of Galilee named Nazareth, to a virgin spouled to a mã, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the Angel went in vnto her, and sayd, Haile full of grace, the Lorde is with thee, blessed art thou among women. When she sawe him, shee was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel sayde vnto her, feare not Marie, for thou hast founde grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shall be great, and shalbe called the sonne of the highest. And the Lorde God shall giue vnto him the seate of his father Dauid, and hee shall reygne ouer the house of Jacob for euer, and of his kingdome there shall be none ende. Then sayde Marie to the Angell, Howe shall this be, seeing I knowe not a man? And the Angell answered, and sayd vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadow thee. Therefore also that holy thing which shall be borne, shalbe called the sonne of God. And beholde, thy cousin Elizabeth, shee hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe impossible. And Marie sayd, Beholde the handmayde of the Lord, be it vnto me according to thy worde. And the Angel departed from her. Luk. 1. 26

The

Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euãgelist Saint Marke, giue vs grace that wee be not like children, caryed away with euery blast of vayne doctrine: but firmely to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord.

The Epistle.

Ephe. 4.7 VNto euery one of vs is giuen grace, according to the measure of the gifte of Christ. Wherefore he sayeth, When he went vp on high, hee led captiuitie captiue, and gaue giftes vnto men. That hee ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all thinges. And the very same made some Apostles, some Prophetes, some Euangelistes, some shepheardes, and teachers, to the edifying of the Saintes, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That wee henceforth shoulde bee no more children, wauering and caryed about with euery winde of doctrine, by the wilinesse of men, through craftines, whereby they lay awayte for vs to deceiue vs. But let vs followe the trueth in loue, and in all things growe in him which is the head, euen Christ: in whome if all the body bee coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part

hath

hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

I Am the true vine, and my father is an husbandman. Euery brách that beareth not fruite in me, he will take away: and euery branch that beareth fruite, wil he purge, that it may bring foorth more fruite. Now are ye cleane through the words which I haue spoken vnto you. Bide in me, & I in you. As the branch cannot beare fruite of it selfe, except it bide in the vine: no more can ye, except yee abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruite. For without me can ye do nothing. If a man bide not in me, he is cast forth as a branche, and is withered, and men gather them, & cast them into the fire, and they burne. If ye abide in me, & my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that yee beare much fruite, & become my disciples. As the father hath loued mee, euen so also haue I loued you: Continue you in my loue. If ye keepe my commandements, ye shall bide in my loue, euen as I haue kept my fathers commandements, and abide in his loue. These things haue I spoken vnto you, that my ioye might remaine in you, & that your ioy might be full. Ioh. 15. 1.

Saint Philip and Iames day.

The Collect.

ALmightie God, whome truely to know is euerlasting life: graunt vs perfectly to know thy Sonne Iesus Christ to be the way, the trueth, and the life, as thou hast taught Saint Philippe, and o-

ther the Apostles, through Iesus Christ our Lord.

The Epistle.

Iam. 1. 1. IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to ỹ twelue tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations; knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shalbe giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the sea, which is tosse of the windes, and caried with violence: Neither let that man thinke that he shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low: For euen as the floure of the grasse shall he passe away. For as the sunne riseth with heate, and the grasse withereth, & his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the riche man perish in his wayes. Happy is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lorde hath promised to them that loue him.

The

The Gospel.

AND Iesus saide vnto his disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in mee. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may yee be also. And whither I goe, yee knowe, and the way ye knowe. Thomas saith vnto him, Lorde, wee knowe not whither thou goest, and how is it possible for vs to know the way? Iesus saith vnto him, I am the way, & the trueth, and the life. No man commeth to the father but by mee. If ye had knowen mee, yee had knowen my father also: And now ye know him, and haue seene him. Philip sayth vnto him, Lorde, shewe vs the father, and it sufficeth vs. Iesus sayth vnto him, Haue I bin so long time with you, and yet hast thou not knowen mee? Philippe, hee that hath seene me, hath seene my father: and howe saiest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The words that I speake vnto you, I speake not of my selfe: but the father that dwelleth in mee, is hee that doeth the workes. Beleeue mee that I am in the father, and the father in mee: or else beleeue mee for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall hee doe also: and greater woorkes then these shall hee doe, because I goe vnto my father. And whatsoeuer yee aske in my name, that will I doe, that the father may bee glorified by the sonne. If yee shall aske any thing in my name, I will doe it. Ioh. 14. 1.

Saint Barnabe Apostle.

The Collect.

LOrde Almightie, which hast indued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not be destitute of thy manifolde gifts, nor yet of grace, to vse them alway to thy honour and glory, through Jesus Christ our Lorde.

The Epistle.

Act. 11. 22.

TIdings of these things came vnto the eares of the congregation which was in Hierusalem. And they sent foorth Barnabas, that he shoulde goe vnto Antioch. Which when he came, & had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they woulde continually cleaue vnto the Lorde. For he was a good man, and full of the holy Ghost, & of faith, and much people was added vnto the Lorde. Then departed Barnabas to Tharsus to seeke Saul: and when he had founde him, he brought him vnto Antioche. And it chaunced, that a whole yere they had their conuersation with the congregation there, and taught much people, in so much that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioche. And there stoode vp one of them named Agabus, and signified by the Spirite, that there shoulde be great dearth throughout all the worlde: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren which dwelt in Jurie: which thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

The

The Gospel.

THis is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestowe his life for his friendes. Ye are my friendes, if ye doe whatsoeuer I commaunde you. Henceforth call I not you seruants: for the seruant knoweth not what his Lord doeth: but you haue I called friendes, for all thinges that I haue heard of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordeyned you to goe and bring forth fruite, and that your fruite shoulde remaine, that whatsoeuer ye aske of the father in my name, he may giue it you. Iohn 15. 12.

Saint Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare ỹ way of thy sonne our Sauiour by preaching of penance: make vs so to followe his doctrine and holy life, that we may truely repent, according to his preaching, and after his example constantly speake the trueth, boldely rebuke vice, and patiently suffer for the truethes sake, through Iesus Christ our Lorde.

The Epistle.

BE of good cheare my people. O ye Prophetes, comfort my people, saieth your God, comfort Hierusalem at the heart, and tell her that her trauaile is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correction for all her sinnes. A voyce cryed in Esa. 40, 1.

the wildernesse, Prepare the way of the Lord in the wildernesse, make straight the path for our God in the desert. Let al valleis be exalted, and euery mountaine and hill be laide lowe. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of ỹ Lord hath spoken it. The same voyce spake, Howe crye. And the prophet answered, What shall I crye? That all flesh is grasse, and that all the goodlinesse thereof is as the flower of the fielde. The grasse is withered, the flower falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless, whether the grasse wither, or that the floure fade away, yet the worde of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Juda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes goe before him. He shall feede his flocke like an heardman: he shall gather the lambes together with his arme, and cary them in his bosome, and shall kindly entreate those that beare young.

The Gospel.

Luk.1.57. ELizabeths time came that she should be delinered, and she brought foorth a sonne. And her neighbours and her cousins heard say, howe the Lorde had shewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eyght

day

day they came to circumcise the childe, and called his name Zacharie after the name of his father. And his mother answered and said, Not so, but his name shall be called Iohn. And they saide vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, howe hee would haue him called. And hee asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, & his tongue also, and hee spake, and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroade throughout all the hie countrey of Iurie, and they that heard them, layde them vp in their heartes, saying, What maner of childe shall this bee? And the hande of the Lorde was with him. And his father Zacharias was filled with the holy Ghost, and prophecied, saying, Praysed be the Lorde God of Israel, for hee hath visited and redeemed his people. And hath raysed vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as hee promised by the mouth of his holy Prophetes, which were since the worlde began. That wee shoulde bee saued from our enemies, and from the hande of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holy couenant. That hee woulde perfourme the othe which hee sware to our father Abraham, for to giue vs. That wee, being deliuered out of the handes of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt bee called the Prophete of the Highest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To giue knowledge of saluation vnto his people, for the remission of sinnes. Through the tender mercie of our God, whereby the day spring frō an high hath visited vs. To giue light to them that sate in darknes, and in the shadowe of death, & to guide our feete into the way of peace. And the childe grewe, & waxed strong in spirit, & was in wildernes, till the day came when he should shew himselfe vnto the Israelites.

¶ Saint Peters day.

The Collect.

ALmighty God, which by thy sonne Jesus Christ, hast giuen to thy Apostle S. Peter many excellent giftes, and commaundedst him earnestly to feede thy flocke: make vvee beseeche thee all Bishops and Pastours diligently to preach thy holy word, and the people obediently to followe the same, that they may receiue the crowne of euerlasting glorie, through Jesus Christ our Lord.

The Epistle.

Act. 12, 1. AT the same time, Herod the King stretched forth his handes to vexe certaine of the congregation, & he killed James the brother of John, with the sworde. And because hee sawe it pleased the Jewes, hee proceeded further, and tooke Peter also. Then were the dayes of sweete bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the congregation vnto God for him. And when Herod woulde haue brought him out vnto the people, the same night slept Peter betwene

twene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And beholde, the Angel of the Lorde was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his handes. And the Angel saide vnto him, Girde thy selfe, and binde on thy sandales. And so hee did. And hee saith vnto him, Cast thy garment about thee, and followe mee. And hee came out, and followed him, and wist not that it was trueth which was done by ỳ Angel, but thought hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accorde: and they went out, and passed through one streete, and foorthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a suretie that the Lord hath sent his Angel, and hath deliuered mee out of the hande of Herode, and from all the waiting of the people of the Iewes.

The Gospel.

WHen Iesus came into the coastes of the citie, which is called Cesarea Philippi, hee asked his disciples, saying, Whome doe men say that I the sonne of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophetes. Hee saith vnto them, But whome say yee that I am? Simon Peter answered, and saide, Thou art Christ the sonne of the liuing God. And Iesus answered, and saide vnto him, Matt. 16. 13.

him, Happie art thou Simon the sonne of Jonas: for flesh & blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke wil I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou bindest in earth, shalbe bound in heauen: and whatsoeuer thou lookest in earth, shalbe loosed in heauen.

¶ Saint Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So wee forsaking all worldly and carnall affections, may bee euermore readie to followe thy commaundements, through Iesus Christ our Lord.

The Epistle.

Acts. 11. 27.

IN those dayes came Prophetes from the citie of Hierusalem, vnto Antioche. And there stoode vp one of them named Agabus, and signified by the spirite, that there shoulde bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same time Herode the King stretched foorth his hands to vexe certaine

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of the congregation. And he killed Iames the brother of Iohn with the swoorde: and because he sawe it pleased the Iewes, he proceeded further, and toone Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And he saide vnto her, What wilt thou? She said vnto him, Graunt that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdome. But Iesus answered and saide, Ye wote not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They saide vnto him, We are. He saide vnto them, Ye shall drinke in deede of my cuppe, and be baptized with the baptisme that I am baptized with: but to sitte on my right hand and on my left, is not mine to giue, but it shall chaunce vnto them that it is prepared for of my father. And when the tenne heard this, they disdayned at the two brethren. But Iesus called them vnto him, and saide, Ye knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him be your seruant: Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many. Mat. 20. 20.

Saint

The Collect.

O Almightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomewe, truely to beleeue and to preach thy worde: graunt, we beseeche thee, vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lorde.

The Epistle.

Act. 5. 12. BY the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porche. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men & women, grewe more and more, insomuch that they brought the sicke into ỳ streetes, and laide them on beddes and couches, that at the least way the shadowe of Peter when he came by, might shadowe some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bringing sicke folkes, & them which were vexed with vncleane spirites, and they were healed euery one.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them shoulde seeme to be the greatest. And hee sayde vnto them, The kinges of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lordes: but ye shall not be so. But he that is greatest among you, shall be as

as the yonger, and he that is chiefe, shalbe as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidde̅ with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

Saint Matthewe.

The Collect.

ALmightie God, which by thy blessed sonne didest call Matthewe from the receite of custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires and inordinate loue of riches, & to followe thy said sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost. &c.

The Epistle.

SEeing that wee haue such an office, e- 2.Cor. 4.1.
uen as God hath had mercie on vs, we goe not out of kinde, but haue cast from vs the clokes of vnhonestie, and walke not in craftines, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospell be yet hidde, it is hid among them that are lost, in whome the God of this worlde hath blinded the mindes of them which beleeue not, lest ỹ light of the Gospel of the glory of Christ (which is the image of God) shoulde shine vnto them. For wee preache not our selues, but Christ Iesus to bee

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the Lord, & our selues your seruantes for Iesus sake. For it is God that commandeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ.

The Gospel.

Mat.9.9. AND as Iesus passed forth from thence, hee sawe a man (named Matthewe) sitting at the receite of custome: and hee said vnto him, Followe me. And hee arose, and followed him. And it came to passe, as Iesus sate at meat in his house, beholde, many Publicanes also and sinners that came, sate downe with Iesus and his disciples. And when the Pharisees sawe it, they saide vnto his disciples, Why eateth your master with Publicanes and sinners? But when Iesus heard that, hee sayde vnto them, They that bee strong, neede not the physition, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels and men in a wonderfull order: mercifully graunt, that they which alway doe thee seruice in heauen, may by thy appointment succour and defende vs in the earth, through Iesus Christ our Lord.

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Saint Michael and all Angels.

The Epistle.

THere was a great battell in heauen: Apo. 12. 7.
Michael and his Angels fought with the Dragon, and the Dragon fought with his angels, and preuailed not, neither was their place founde any more in heauen. And the great Dragon, that olde serpent, called the deuill and Satanas, was cast out, which deceiueth all the worlde. And he was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, In heauen is nowe made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the lambe, and by the worde of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

AT the same time came the Disciples Mat. 18. 1
vnto Jesus, saying, Who is the greatest in the kingdome of heauen? Jesus called a childe vnto him, and set him in the midst of them, and sayde, Verily I say vnto you, except ye turne, and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name,

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receiueth mee. But who ſo doeth offende one of theſe litle ones which beleeue in me, it were better for him that a milſtone were hanged about his necke, and that he were drowned in the deapth of the ſea. Woe vnto the worlde becauſe of offences. Neceſſary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore, if thy hande or thy foote hinder thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maymed, rather then thou ſhouldeſt (hauing two hands, or two feete) be caſt into euerlaſting fire. And if thine eye offende thee, pluche it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be caſt into hell fire. Take heede that ye deſpiſe not one of theſe litle ones: For I ſay vnto you, that in heauen their angels doe alwayes beholde the face of my Father, which is in heauen.

Saint Luke the Euangeliſt.

The Collect.

ALmightie God, which calledſt Luke the Phyſition, whoſe praiſe is in the Goſpel, to be a Phyſition of the ſoule: it may pleaſe thee by the wholeſome medicines of his doctrine, to heale all the diſeaſes of our ſoules, through thy ſonne Jeſus Chriſt our Lord.

The Epiſtle.

2. Tim. 4. 5. WAtche thou in all things, ſuffer afflictions, doe the worke throughly of an Euangeliſt, fulfill thine office vnto the vttermoſt. Bee ſober. For I am nowe ready to be offered, and the time of my depar-

departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laide vp for me a crowne of righteousnes, which the Lord that is a righteous iudge shall giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou maiest come shortly vnto me. For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me much euill, the Lorde reward him according to his deedes: of whom be thou ware also, for he hath greatly withstand our wordes.

The Gospel.

THE Lorde appointed other seuentie (and two) also, and sent them two and two before him into euery citie & place, whither hee himselfe woulde come. Therefore hee sayde vnto them, The harueste is great, but the labourers are fewe. Pray ye therefore the Lord of the harueste, to send foorth labourers into his harueste. Goe your wayes, beholde, I send you foorth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, & salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tarie Luk. 10. 1.

still, eating and drinking such as they giue: For the labourer is worthy of his reward.

Simon and Iude Apostles.

The Collect.

ALmightie God, which hast builded thy congregation vpon the foundation of the Apostles and Prophetes, Jesu Christ himselfe being the head corner stone: graunt vs so to be ioyned together in vnitie of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Jesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruant of Jesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserued in Jesus Christ: mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that ye should continually labour in the faith, which was once giuen vnto the saints. For there are certaine vngodly men, craftily crept in, of which it was written afore-time vnto such iudgement: They turne the grace of our God into wantonnes, & deny God (which is the onely Lord) and our Lord Jesus Christ. My mind is therefore to put you in remẽbrance, for as much as ye once know this, howe that the Lord (after that he had deliuered ỹ people out of Egypt) destroyed them which after beleeued not. The Angels also which kept not their first state, but left their own habitatiõ, he hath reserued in euerlasting chaines vnder darknes, vnto ỹ iudgement of ỹ great day. Euen as Sodome & Gomorrhe, & the cities about them, which in like

like maner defiled themselues with fornication, and followed strange flesh, are set footh for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis commaunde I you, that ye loue together. If the world hate you, ye know it hated mee before it hated you. If yee were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remember the worde that I say vnto you, The seruant is not greater then the Lord. If they haue persecuted mee, they will also persecute you. If they haue kept my saying, they wil keepe yours also. But al these things will they doe vnto you for my names sake, because they haue not knowen him that sent mee. If I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but nowe haue they both seene and hated, not onely mee, but also my Father. But this happeneth, that the saying might bee fulfilled that is written in their lawe, They hated mee without a cause. But when the comforter is come, whom I will send vnto you from the father, euen the spirit of trueth (which proceedeth of the father) he shall testifie of me. And ye shall beare witnes also, because ye haue bene with me from the beginning. Iohn 15. 17.

The Collect.

ALmightie God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunt vs grace so to followe thy holy Saintes in all vertuous and godly liuing, that wee may come to those inspeakable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord, Amen.

The Epistle.

Apo. 7. 2. BEholde, I John saw another angel ascend from the rising of the sunne, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure angels (to whome power was giuen to hurt the earth, & the sea) saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed the seruants of our God in their foreheads. And I heard the nomber of them which were sealed, & there were sealed an hundred and fourtie and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Ruben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheelde, and loe, a great multitude (which

(which no man can number) of all nations, and people, and tongues, stoode before the seate, & before the Lambe, clothed with long white garments, and Palmes in their hands, and cried with a loud voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stoode in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdome, & thanke, and honor, and power, and might, be vnto our God, for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shalbe called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all maner of euill sayings against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophetes which were before you. Mat. 5. 1.

The order for the ad-

miniſtration of the Lordes Supper,

or holy Communion.

SO many as intende to be partakers of the holy Communion, ſhall ſignifie their names to the Curate ouer night, or els in the mornyng afore the beginning of Mornyng prayer, or immediatly after.

And if any of thoſe be an open and notorious euil liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours, by worde or deede: the Curate hauing knowledge thereof, ſhall call him, and aduertiſe him in any wiſe not to preſume to the Lordes Table, vntill he haue openly declared himſelfe to haue truely repented and ameded his former naughtie life, that the cõgregatiõ may thereby be ſatisfied, which afore were offended, and that he haue recõpenſed the parties whom he hath done wrong vnto, or at the leaſt declare himſelfe to be in full purpoſe ſo to doe, as ſoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whom he perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lordes Table, vntill he knowe them to be reconciled. And if one of the parties ſo at variance, be content to forgiue from the bottome of his heart, all that the other hath treſpaſſed againſt him, and to make amendes for that he himſelfe hath offended, and the other partie will not be perſwaded to a godly vnitie, but remaine ſtill in his frowardneſſe

wardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him, that is obſtinate.

The Table hauing at the Communion time a faire white linen clothe vpon it, ſhall ſtande in the body of the Church, or in the Chauncel, where Morning prayer and Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the table, ſhal ſay the Lords prayer with this Collect folowing.

The Communion.

ALmightie God, vnto whome all heartes be open, all deſires knowen, and from whome no ſecrets are hid: cleanſe the thoughtes of our heartes by the inſpiration of thy holy Spirite, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lorde, Amen.

Then ſhall the Prieſt rehearſe diſtinctly all the tenne Commaundements: and the people kneeling, ſhall after euery Cõmandement, aske Gods mercie for their tranſgreſsion of the ſame, after this ſort.

The Miniſter.

GOd ſpake theſe wordes, and ſaid, I am the Lorde thy GOD: Thou ſhalt haue none other gods but mee.

People.

Lorde haue mercie vpon vs, and encline our heartes

to keepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them nor worshippe them: For I the Lorde thy God am a ielous God, and visite the sinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate mee: and shewe mercie vnto thousandes, in them that loue mee, and keepe my Commaundements.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not take the Name of the Lorde thy God in vaine: For the Lorde will not holde him guiltlesse that taketh his Name in vaine.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to do, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, & the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

People.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

People.

Lord haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt doe no murther.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not commit adulterie.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lorde haue mercie vpon vs, and encline our heartes to keepe this lawe.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor

nor his mayd, nor his ore, nor his asse, nor any thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy lawes in our heartes, we beseech thee.

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying.

Let vs pray.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that shee (knowing whose minister shee is) may aboue all things seeke thy honour & glory, and that we her subiectes (duely considering whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, & for thee, according to thy blessed worde and ordinance, through Iesus Christ our Lorde, who with thee & the holy Ghost, liueth and reigneth euer one God, world without ende, Amen.

ALmightie and euerlasting God, we be taught by thy holy worde, that the heartes of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: wee humblie beseeche thee, so to dispose and gouerne the heart of Elizabeth thy seruant, our Queene and gouernour, that in all her thoughtes, wordes, and workes, shee may euer seeke thy honour and glorie, and studie to preserue thy people committed to her charge, in wealth, peace, and godlinesse: Graunt this, O merciful father, for thy deare sonnes sake Iesus Christ our Lord, Amen.

Immediatly

Immediatly after the Collectes, the Priest shall reade the Epistle, beginning thus.

The Epistle written in the Chapter of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel written in the Chapter of.

And the Epistle and Gospel being ended, shall be said the Creede.



Beleeue in one God the father almighty, maker of heauen & earth, and of all things visible and inuisible: & in one Lord Jesus Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the virgine Marie, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he arose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the father. And he shal come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no ende. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the Prophetes. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the

the dead, and the life of the worlde to come. Amen.

After the Creede, if there be no sermon, shall followe one of the Homilies alredy set foorth, or hereafter to be set foorth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences folowing, as he thinketh most conuenient by his discretion.

Mat.5. LEt your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Mat.6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where thieues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake through and steale.

Mat.7. Whatsoeuer ye woulde that men shoulde doe vnto you, euen so doe vnto them, for this is the lawe and the Prophetes.

Mat.7. Not euery one that sayeth vnto mee, Lorde, Lorde, shall enter into the kingdome of heauen: but hee that doeth the will of my father which is in heauen.

Luke 19. Zache stoode foorth, and saide vnto the Lorde, Behold Lord, the halfe of my goodes I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

1.Cor.9. Who goeth a warfare at any time of his owne cost? Who planteth a vineyarde and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not

not of the milke of the flocke?

If we haue sowen vnto you spirituall thinges, is it a great matter if wee shall reape your worldly thinges? 1. Cor. 9.

Doe ye not know, that they which minister about holy thinges, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath the Lorde also ordeyned, that they which preache the Gospell, shoulde liue of the Gospell. 1. Cor. 9.

Hee which soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging, or of necessitie, for God loueth a chearefull giuer. 2. Cor. 9.

Let him that is taught in the worde, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, and specially vnto them which are of the householde of faith. Galat. 6.

Godlinesse is great riches, if a man bee content with that hee hath: for wee brought nothing into the world, neither may we cary any thing out. 1. Tim. 6.

Charge them which are riche in this worlde, that they bee readie to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attayne eternall life. 1. Tim. 6.

God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto the saints, and yet doe minister. Hebr. 6.

To

Hebr. 13. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1. Iohn 3. Who so hath this worldes good, and seeth his brother haue neede, & shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tob. 4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee.

Tob. 4. Bee mercifull after thy power. If thou hast much, giue plenteously. If thou hast litle, doe thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie.

Prou. 19. He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payde him againe.

Psal. 61. Blessed be the man that prouideth for the sicke and needie: the Lorde shall deliuer him in the time of trouble.

Then shal the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe, and vpon the offring dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offrings. After which done, the Priest shall say.

Let vs pray for the whole state of Christes Church militant here in earth.

ALmightie and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: wee humbly beseeche thee, most mercifully [to accept our almes and] to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee

If there be no almes giuen vnto the poore, then shall the words [of accepting our almes] be left out vnsaid.

thee to inspire continually the vniuersall Church with the spirite of trueth, vnitie, and concord: and graunt that all they that doe confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beseech thee also to saue and defende all Christian kings, princes and gouernours, and especially thy seruaunt Elizabeth our Queene, that vnder her we may be godly and quietly gouerned: and graunt vnto her whole counsaile, and to all that be put in authoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Bishops, Pastours and Curates, that they may both by their life and doctrine set foorth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this cõgregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy worde, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseeche thee of thy goodnesse, O Lorde, to comfort and succour all them which in this transitorie life be in trouble, sorow, neede, sickenesse, or any other aduersitie. Graunt this, O father, for Jesus Christes sake our onely mediatour and aduocate. Amen.

Then shall folowe this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lorde Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye knowe howe grieuous and vnkinde a thing it is, when a man hath prepared a riche feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghestes to sitte downe, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case woulde not be moued? who woulde not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heede, lest ye, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraide to come: wherefore then doe you not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you shoulde returne to God, wil you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, howe litle such fained excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a farme, or woulde trye their yokes of oxen, or because they were maried, were not so excused, but counted vnworthy of the heauēly feast. I for my part am here present, and according to mine office I bid you in the name of

God,

God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the sonne of GOD did vouchsafe to yeelde vp his soule by death vpon the Crosse for your health: Euen so it is your duetie to receiue the Communion together in the remembrance of his death, as hee him selfe commaunded. Nowe, if you will in no wise thus doe, consider with your selues, howe great iniurie you doe vnto GOD, and howe sore punishment hangeth ouer your heads for the same. And whereas you offende GOD so sore in refusing this holy banquet, I admonish, I exhort, and beseeche you, that vnto this vnkindenesse yee will not adde any more: which thing yee shall doe, if yee stande by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accompted els, then a further contempt and vnkindenesse vnto God? Truely, it is a great vnthankefulnesse to say nay, when yee be called: but the faulte is much greater, when men stande by, and yet will neyther eate nor drinke this holy Communion with other. I pray you what can this be els, but euen to haue the mysteries of Christ in derision? It is sayde vnto all, Take ye, and eate, Take and drinke yee all of this, Doe this in remembrance of mee. With what face then, or with what countenance shall ye heare these wordes? What will this be els, but a neglecting, a despising and mocking of the testament of Christ? Wherefore rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseeche you ponder with your selues, from whome ye depart. Ye depart from the Lordes table, yee depart

from your brethren, and from the banquet of most heauenly foode. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obteining whereof, we shal make our humble petitions, while we shal receiue the holy Communion.

And sometime shall be sayd this also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to Almightie God our heauenly father most heartie thankes, for that hee hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, as well by Gods worde, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthie receyuing thereof, and so to searche and examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and bee receiued, as worthie partakers of such a heauenly table. The way and meanes thereto, is: first to examine your liues and conuersation by the rule of Gods commaundements, and wherein soeuer yee shall perceiue your selues to haue offended, eyther by will, worde, or deede, there bewayle your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement

of

of life. And if you shall perceiue your offences to bee such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution & satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you woulde haue forgiuenesse of your offences at Gods hande: For otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it is requisite that no man shoulde come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid can not quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discreete and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsaile, aduice, and comfort, as his conscience may be relieued, and that by the ministerie of Gods worde he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of al scruple and doubtfulnesse.

Then shall the Priest say this exhortation.

DEarely beloued in the Lorde, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what Saint Paul writeth to the Corinthians, howe he exhorteth al persons diligently to trie & examine themselues, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with

a true and penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eate the flesh of Christ, & drinke his blood, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthilie. For then we be guiltie of the bodie and blood of Christ our Sauiour: wee eate & drinke our owne damnation, not considering the Lordes body: we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundrie kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slaunderer of his woord, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy table, least after the taking of this holy Sacrament, the deuill enter into you, as he entered into Iudas, and fill you full of all iniquities, and bring you to destruction both of bodie and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes past: haue a liuelie and stedfast fayth in Christ our Sauiour. Amende your liues, and be in perfect charitie with all men, so shall ye be meete partakers of those holie mysteries. And aboue all things, yee must giue most humble and heartie thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauior Christ, both God and man, who did humble himselfe euen to the death vpon the crosse, for vs miserable sinners, which laye in darkenesse and shadowe of death, that hee might make vs the children of GOD, and exalt vs to euerlasting life. And to the ende that wee shoulde alway

alway remember the exceeding great loue of our maſter and onely ſauiour Jeſus Chriſt, thus dying for vs, and the innumerable benefites (which by his precious bloodſhedding) he hath obteined to vs: he hath inſtituted and ordeyned holy myſteries, as pledges of his loue, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore, with the Father, and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life, Amen.

Then ſhal the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, and be in loue & charitie with your neighbours, & intend to leade a new life, folowing the commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then ſhall this generall confeſſion be made, in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or els by one of the miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lorde Jeſus Chriſt, maker of all things, Judge of all men, wee knowledge and bewayle our manifolde ſinnes and wickedneſſe, which wee from tyme to

time moſt grieuouſly haue committed, by thought, word, and deede, againſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. Wee doe earneſtly repent, and be heartily ſory for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burthē of them is intolerable: Haue mercie vpon vs, haue mercie vpon vs, moſt mercifull father, for thy ſonne our Lord Jeſus Chriſts ſake, forgiue vs all that is paſt, and graunt that wee may euer hereafter ſerue and pleaſe thee, in newnes of life, to the honour and glory of thy name, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt or the Biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus.

ALmightie God our heauenly Father, who of his great mercie hath promiſed forgiueneſſe of ſinnes to all them that with hartie repentance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrength you in all goodnes, and bring you to euerlaſting life, through Jeſus Chriſt our Lorde, Amen.

Then ſhall the Prieſt alſo ſay.

HEare what comfortable words our Sauiour Chriſt ſaith to all that truely turne to him. Come vnto mee all that trauaile and be heauie laden, and I will refreſh you. So God loued the worlde, that hee gaue his onely begotten Sonne, to the ende that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

HEare alſo what S. Paul ſayth.

This is a true ſaying, and worthy of all men to be receiued,

receiued, that Jesus Christ came into the worlde, to saue sinners.

¶ Heare also what S. John saith.

If any man sinne, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propitiation for our sinnes.

After which the Priest shall proceede, saying.

Lift vp your heartes.

Answere.

We lift them vp vnto the Lorde.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duetie, that we shoulde at all times, and in all places, giue thankes vnto thee, O Lorde holy Father, almightie euerlasting God.

Here shall followe the proper preface, according to the time, if there be any specially appointed: or els immediately shall followe, Therefore with angels, and archangels, &c.

Proper Prefaces.

Vpon Christmas day, and seuen daies after.

BEcause thou diddest giue Jesus Christ thine onely sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made verie man, of the substance of the virgin Marie his mother, & that without spot of sinne, to make vs cleane from all sinne: Therefore with angels and archangels, &c.

Proper prefaces.

Vpon Easter day, and seuen dayes after.

BVt chiefly are wee bounde to prayse thee for the glorious resurrection of thy Sonne Jesus Christ our Lorde: for he is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored vs to euerlasting life. Therefore with Angels, &c.

Vpon the Ascension day, and seuen dayes after.

THrough thy most dearely beloued sonne Jesus Christ our Lorde, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glorie. Therfore with Angels, &c.

Vpon Whitsunday, and sixe dayes after.

THrough Jesus Christ our Lorde, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sounde, as it had bene a mightie winde, in the likenesse of fierie tongues, lighting vpon the Apostles, to teach them, and to leade them to al trueth, giuing them both the gift of diuers languages, & also boldenes with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

Vpon

Vpon the feaſt of Trinitie onely.

IT is very meete, right, and our bounden duetie, that we ſhoulde at all times and in all places, giue thankes to thee, O Lorde, Almighty & euerlaſting God, which art one God, one Lorde, not one onely perſon, but three perſons in one ſubſtance. For that which we beleeue of the glory of the father, the ſame we beleeue of the ſonne, and of the holy Ghoſt, without any difference, or inequalitie. Therefore, &c.

After which Prefaces, ſhall followe immediatly.

THerefore with Angels and Archangels, & with all the company of heauen, we laud and magnifie thy glorious name, euermore praiſing thee and ſaying, Holy, holy, holy, Lorde God of hoſtes. Heauen and earth are full of thy glory. Glory be to thee, O Lorde moſt high.

Then ſhall the Prieſt kneeling downe at Gods board, ſay in the name of all them that ſhall receiue the Communion, this prayer following.

WE doe not preſume to come to this thy Table (O mercifull Lord) truſting in our owne righteouſneſſe, but in thy manifolde and great mercies. We be not worthie ſo much as to gather vp the crummes vnder thy Table. But thou art the ſame Lorde, whoſe propertie is alwayes to haue mercie: graunt vs therefore gratious Lord, ſo to eat the fleſh of thy deare Sonne Ieſus Chriſt, and to drinke his blood, that our ſinfull bodyes may be made cleane by his body, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then the Prieſt ſtanding vp, ſhall ſay as followeth.

Almightie

ALmightie God our heauenly Father, which of thy tender mercie diddest giue thine onely sonne Iesus Christ to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient Sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and did institute, and in his holy Gospel commande vs to continue a perpetual memorie of that his precious death, vntil his comming againe: Heare vs, O mercifull Father, we beseeche thee, and graunt that we, receiuing these thy creatures of bread and wine, according to thy sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you, doe this in remembrance of mee. Likewise after Supper he tooke the cup, and when hee had giuen thankes, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the newe Testament, which is shed for you and for many for remission of sinnes: doe this as oft as ye shall drinke it in remembrance of me.

Then shall the Minister first receiue the Communion in both kindes him selfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he shall say.

The bodie of our Lorde Iesus Christ, which was giuen for thee, preserue thy bodie and soule into euerlasting life: and take and eate this, in remembrance

byance that Christ dyed for thee, and feede on him in thine heart by faith with thankesgiuing.

And the Minister that deliuereth the cup, shal say.

The blood of our Lorde Jesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: & drinke this in remembrance that Christes blood was shed for thee, and be thankefull.

Then shall the Priest say the Lordes prayer, the people repeating after him euery petition. After shalbe sayd as followeth.

O Lorde and heauenly father, wee thy humble seruantes entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of prayse and thankesgiuing, most humbly beseeching thee to graunt, that by the merites and death of thy sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obteine remission of our sinnes, and al other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodies, to be a reasonable, holy and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which bee partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthie, through our manifolde sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lorde, by whome, and with whome, in the vnitie of the holy Ghost, all honour and glory be vnto thee, O father almightie, world without ende, Amen.

Or

Or this.

ALmightie and euerliuing God, wee moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs which haue duely receiued theſe holy myſteries, with the ſpiritual foode of the moſt precious bodie and blood of thy Sonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodneſſe toward vs, and that we be very members incorporate in thy myſticall body, which is the bleſſed company of all faithfull people, and bee alſo heyres through hope, of thy euerlaſting kingdome, by the merites of the moſt precious death and paſſion of thy deare Sonne: we now moſt humbly beſeech thee, O heauenly Father, ſo to aſſiſt vs with thy grace, that we may continue in that holy felowſhip, and doe all ſuch good workes as thou haſt prepared for vs to walke in, through Jeſus Chriſt our Lord, to whome with thee and the holy Ghoſt, be all honour and glorie, world without ende. Amen.

Then ſhalbe ſayd or ſung.

GLorie bee to God on hygh, and in earth peace, good will towardes men. Wee prayſe thee, we bleſſe thee, we worſhippe thee, we glorifie thee, we giue thankes to thee for thy great glorie, O Lorde God, heauenly King, God the Father almightie, O Lord, the onely begotten ſonne Jeſu Chriſt, O Lord God Lambe of God, ſonne of the father, that takeſt away the ſinnes of the worlde, haue mercie vpon vs. Thou that takeſt away the ſinnes of the worlde, haue mercie vpon vs. Thou that takeſt away the ſinnes of the worlde, receiue our prayer. Thou that ſitteſt at the right hand of God the father, haue mercie vpon vs. For thou onely art holy, thou onely art

the

the Lord, thou onely, O Christ, with the holy Ghost, art most high in the glory of God the father, Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his sonne Iesus Christ our Lord: and the blessing of God Almightie, the father, the sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

Collectes to be saide after the offertorie, when there is no Communion, euery such day one. And the same may be said also as often as occasion shall serue, after the Collectes either of morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lorde, in these our supplications and prayers, and dispose the way of thy seruants towarde the attainement of euerlasting saluation, that among all the changes & chances of this mortall life, they may euer be defended by thy most gratious and readie helpe, through Christ our Lord, Amen.

OAlmightie Lorde and euerliuing God, vouchsafe, wee beseeche thee, to direct, sanctifie, and gouerne, both our heartes and bodies in the wayes of thy lawes, and in the workes of thy commaundements, that through thy most mightie protection, both here and euer, wee may bee preserued in bodie and soule, through our Lorde and Sauiour Iesus Christ, Amen.

GRaunt wee beseeche thee, Almightie God, that the woordes which wee haue heard this daye with our outwarde eares, may through thy grace

be

be so grafted inwardly in our heartes, that they may bring foorth in vs the fruite of good liuing to the honour and praise of thy name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy most gratious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued and ended in thee, we may glorifie thy holy name, & finally by thy mercie obtaine euerlasting life, through Iesus Christ our Lorde, Amen.

ALmightie God, the fountaine of all wisedome, which knowest our necessities before wee aske, and our ignorance in asking: wee beseech thee haue compassion vpon our infirmities, and those thinges which for our vnworthines we dare not, and for our blindnesse we can not aske, vouchsafe to giue vs, for the worthinesse of thy sonne Iesus Christ our Lord, Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to encline thine eares to vs that haue made nowe our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy wil, may effectually be obtained, to the reliefe of our necessitie, and to the setting foorth of thy glory, through Iesus Christ our Lorde, Amen.

Vpon the holy dayes (if there be no Communion) shal be saide all that is appointed at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or mo of these Collects before rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lords Supper,

except

except there be a good number to communicate with the Prieſt, according to his diſcretion.

And if there be not aboue twẽty perſons in the pariſh, of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and collegiat Churches, where be many Prieſts & Deacons, they ſhall all receiue the Communion with the miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſuall to be eaten at the table with other meates, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe.

The bread and wine for the Communion ſhall be prouided by the Curate and the churchwardens, at the charges of the pariſh, and the pariſh ſhalbe diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue payde for the ſame by order of their houſes euery Sunday.

And note, that euery pariſhioner ſhall communicate at the leaſt three times in the yere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other rites, according to the order in this booke appoynted. And yeerely at Eaſter, euery Pariſhioner ſhall recken with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomably due, then and at that time to be payed.

¶The

The miniſtration of

Baptiſme to be vſed in the Church.

IT appeareth by ancient writers, that the Sacrament of Baptiſme in the old time was not commõly miniſtred but at two times in the yere: at Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of all the congregation. Which cuſtome now being growen out of vſe (although it cannot for many cõſiderations be wel reſtored againe) yet it is thought good to follow the ſame, as neere as conueniẽtly may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, and other holy dayes, when the moſt number of people may come together, as wel for that the congregation there preſent may teſtifie the receiuing of them that be newly baptized into the number of Chriſtes Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may be put in remembrãce of his owne profeſſion made to God in his Baptiſme. For which cauſe alſo, it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

Publique Baptiſme.

When there are children to be baptized vpon the Sunday or holy day, the parents ſhal giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, godmo-

godmothers, & people, with the children, muſt be ready at the font, either immediatly after the laſt Leſſon at Morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized, or no. If they anſwere, No: then ſhal the Prieſt ſay thus.

DEarely beloued, for as much as all men be conceiued & borne in ſinne, and that our ſauiour Chriſt ſayth, None can enter into the kingdom of God, except he be regenerate & borne anew of water and the holy Ghoſt: I beſeeche you to call vpon God the father, through our Lord Jeſus Chriſt, that of his bounteous mercie he will graunt to theſe children that thing, which by nature they can not haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then the Prieſt ſhal ſay.

¶ Let vs pray.

ALmightie and euerlaſting God, which of thy great mercy diddeſt ſaue Noe and his familie in the Arke from periſhing by water, & alſo diddeſt ſafely leade the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme, & by the baptiſme of thy well beloued ſonne Jeſus Chriſt, diddeſt ſanctifie the flood Jorden and al other waters to the myſticall waſhing away of ſinne: We beſeeche thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and

wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christes Church, and being stedfast in faith, ioyful through hope, and rooted in charitie, may so passe the waues of this troublesome worlde, that finally they may come to the lād of euerlasting life, there to reigne with thee world without ende, through Jesus Christ our Lord, Amen.

ALmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: We call vpō thee for these infants, that they comming to thy holy baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them (O Lord) as thou hast promised by thy welbeloued sonne, saying, Aske, and you shall haue, seeke, and you shall finde, knocke, and it shalbe opened vnto you. So giue now vnto vs that aske, let vs that seeke, finde, open the gate vnto vs that knocke, that these infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Heare the wordes of the Gospel written by S. Marke, in the tenth Chapter.

Mark. 10. 13. AT a certaine time they brought children to Christ that hee shoulde touche them: and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayd vnto them, Suffer litle children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doeth not

receiue

receiue the kingdome of God as a litle childe, he shall not enter therein. And when hee had taken them vp in his armes, hee put his handes vpon them, and blessed them.

After the Gospell is read, the Minister shall make this briefe exhortation vpon the wordes of the Gospel.

FRiendes, you heare in this Gospel the wordes of our Sauiour Christ, that he commanded the children to be brought vnto him: howe hee blamed those that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue howe by his outward gesture and deede hee declared his good will towarde them: For he embraced them in his armes, he layd his handes vpon them, and blessed them. Doubt not yee therefore, but earnestly beleeue, that hee will likewise fauourably receiue these present infants, that he wil imbrace them with the armes of his mercie, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome. Wherefore, we being thus perswaded of the good wil of our heauenly father toward these infants, declared by his sonne Iesus Christ, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully & deuoutly giue thanks vnto him, and say:

ALmightie and euerlasting God, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy

holy ſpirite to theſe infantes, that they may be borne againe, and be made heires of euerlaſting ſaluation, through our Lorde Jeſus Chriſt, who liueth and reigneth with thee and the holy ſpirite, now and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers & Godmothers on this wiſe.

VVElbeloued friendes, yee haue brought theſe children here to be baptized, ye haue prayed that our Lorde Jeſus Chriſt woulde vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Yee haue heard alſo that our Lorde Jeſus Chriſt hath promiſed in his Goſpell, to graunt all theſe thinges that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe and perfourme. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part, promiſe by you that be their ſureties, that they wil forſake the deuil and all his workes, and conſtantly beleeue Gods holy worde, and obediently keepe his commaundements.

Then ſhall the Prieſt demaunde of the Godfathers and Godmothers theſe queſtions following.

DOeſt thou forſake the deuill and all his workes, the vaine pompe and glorie of the worlde, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not followe nor be ledde by them?

Anſwere.

I forſake them all.

Miniſter.

Miniſter.

Doeſt thou beleeue in God the Father almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten ſonne our Lorde? And that hee was conceiued by the holy Ghoſt, borne of the virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hel, and alſo did riſe againe the thirde day, that he aſcended into heauen, and ſitteth at the right hand of God the father almightie, and from thence ſhall come againe at the end of the world, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saintes, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.

O Mercifull God, graunt that the olde Adam in theſe children may be ſo buried, that the newe man may be rayſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirite, may liue and grow in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuil, the world, and the fleſh. Amen.

Graunt that whoſoeuer is here dedicated to thee by our office and miniſterie, may alſo be indued with heauenly vertues, and euerlaſtingly rewarded, through thy mercie, O bleſſed Lorde God, who doeſt liue and gouerne all thinges, worlde without ende, Amen.

ALmightie euerliuing God, whoſe moſt dearely beloued ſonne Jeſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water & blood, and gaue commandement to his diſciples, that they ſhould goe teache all nations, & baptize them in the name of the father, the ſonne, and of the holy Ghoſt: Regarde, we beſeech thee, the ſupplications of thy congregation, and graunt that al thy ſeruants which ſhalbe baptized in this water, may receiue the fulnes of thy grace, & euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord, Amen.

Then the Prieſt ſhal take the childe in his hands, and aske the name. And naming the childe, ſhall dippe it in the water, ſo it be diſcreetely and warily done, ſaying.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſayd wordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

Then the Prieſt ſhal make a croſſe vpon the childes forehead, ſaying,

VVE receiue this childe into the congregation of Chriſtes flocke, and doe ſigne him with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the worlde, and the deuill, & to continue Chriſtes faithfull ſouldier and ſeruant vnto his liues end, Amen.

Then ſhall the Prieſt ſay.

SEing nowe dearely beloued brethren, that theſe children bee regenerate and grafted into the bodie of Chriſtes congregation, let vs giue thankes vnto God for theſe benefites, and with one accorde make our prayers vnto Almightie GOD, that they may leade the reſt of their life according to this beginning.

Then ſhalbe ſaide,

Our father which art in heauen, &c.

Then ſhall the Prieſt ſay.

WE yeeld thee heartie thankes, moſt mercifull father, that it hath pleaſed thee to regenerate this infant with thy holy ſpirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation. And humbly we beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the olde man, and vtterly abolish the whole bodie of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy congregation, he may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord, Amen.

At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you, to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your partes and dueties to ſee that theſe infantes be taught, ſo ſoone as they ſhall bee able to learne, what a ſolemne vowe, promiſe and profeſſion they haue made by you. And that they may knowe theſe thinges the better, ye ſhall call vpon them to heare ſermons, and chiefely you ſhal prouide that they may learne the Creede, the Lordes prayer, and the ten commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to knowe and beleeue to his ſoules health, and that theſe children may be vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alwayes that baptiſme doth repreſent vnto vs our profeſſion, which is, to folow the example of our ſauiour Chriſt, and to be made like vnto him, that as he dyed and roſe againe for vs, ſo ſhoulde we which are baptized, dye from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

The Miniſter ſhall commaunde that the children be brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the articles of the faith, the Lordes prayer, and the ten Commandements, and be further inſtructed in the Catechiſme ſet forth for that purpoſe, accordingly as it is there expreſſed.

Of

Of them that are baptized in priuate houſes in time of neceſſitie.

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of infantes any longer then the Sunday or other holy day next after the child be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they baptize not children at home in their houſes. And when great need ſhall compel them ſo to do, that then they miniſter it on this faſhion.

Firſt, let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time will ſuffer. And then one of them ſhall name the childe, and dippe him in the water, or powre water vpon him, ſaying theſe wordes.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheleſſe, if the child which is after this ſort baptized, do afterward liue, it is expedient that he be brought into the Church, to the intent the Prieſt may examine and trie whether the childe be lawfully baptized or no. And if thoſe that bring any childe to the Church, do anſwere that he is alreadie baptized, then ſhall the Prieſt examine them further.

By whome the childe was baptized?
Who was preſent when the childe was baptized?
Whether they called vpon God for grace and ſuccour in that neceſſitie?
With what thing or what matter they did baptize the childe?
With what wordes the childe was baptized?
Whether they thinke the childe to be lawfully & perfectly baptized?

And if the Miniſter ſhall prooue by the anſweres of ſuch as brought the childe, that all things were done as they ought to be: then ſhall not he chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I certifie you, that in this caſe ye haue done well, and according vnto due order, concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is nowe by the lauer of regeneration in baptiſme, receiued into the number of the children of God, and heires of euerlaſting life. For our Lorde Jeſus Chriſt doeth not deny his grace & mercie vnto ſuch infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort, on this wiſe.

Mar. 10. 1. AT a certaine time they brought children vnto Chriſt that he ſhoulde touch them, and his Diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſayde vnto them, Suffer litle children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, who ſoeuer doeth not receiue the kingdome of God as a litle childe, hee ſhall not enter therein. And when hee had taken them vp in his armes, he put his handes vpon them,

them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiendes, you heare in this Goſpell the wordes of our Sauiour Chriſt, that hee commaunded the children to bee brought vnto him, howe hee blamed thoſe that woulde haue kept them from him, howe he exhorted all men to follow their innocencie. Ye perceiue howe by his outward geſture and deede, he declared his good will towarde them. For he embraced them in his armes, he layde his handes vpon them, and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that he hath like wiſe fauourably receiued this preſent infant, that he hath embraced him with the armes of his mercie, that hee hath giuen vnto him the bleſſing of eternal life, and made him partaker of his euerlaſting kingdome. Wherefore wee being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Ieſus Chriſt towardes this infant, let vs faithfully and deuoutely giue thankes vnto him, and ſay the prayer which the Lorde himſelfe taught, and in declaration of our faith, let vs recite the articles conteined in our Creede.

Here the Miniſter, with the Godfathers & Godmothers ſhall ſay.

¶ Our father which art in heauen. &c.

Then ſhall the Prieſt demaunde the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vayne pompe and glory

glory of the world, with all the couetous deſires of the ſame, the carnal deſires of the fleſh, and not to folowe and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten ſonne our Lorde? And that he was conceiued by the holy ghoſt, borne of the virgin Marie, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buryed, that he went downe into hell, and alſo did riſe againe the thirde day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father almightie, and from thence he ſhall come againe at the end of the world to iudge the quicke and the dead? And do you in his name beleeue in the holy ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Let vs pray.

ALmightie and euerlaſting God, heauenly Father, wee giue thee humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this fayth in vs euermore, giue thy holy Spirite to this infant, that hee being borne againe, and being made heire of euerlaſting ſaluation through our Lorde Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lorde Jeſus Chriſt thy ſonne,

who

who liueth and reigneth with thee in the vnitie of the ſame holy ſpirite euerlaſtingly. Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this childe hath promiſed by you, to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duetie to ſee that this infant bee taught, ſo ſoone as he ſhalbe able to learne, what a ſolemne vowe, promiſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call vpon him to heare ſermons, & chiefly ye ſhall prouide that he may learne the Creede, the Lordes prayer, and the ten commandements in the Engliſh tongue, and all other thinges which a Chriſtian man ought to knowe and beleeue to his ſoules health, & that this childe may be vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alway that baptiſme doth repreſent vnto vs our profeſſion, which is, to followe the example of our Sauiour Chriſt, and be made like vnto him, that as hee dyed and roſe againe for vs, ſo ſhoulde we which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill & corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publique Baptiſme.

But if they which bring the infants to the Church, doe make an vncertaine anſwere to the Prieſtes queſtions, and ſay that they can not tell what they thought, did, or ſaid in that great feare and trouble of mind (as oftetimes it chaunceth) then let the Prieſt baptize him in forme aboue written concerning publique baptiſme, ſauing that at the dipping of the childe in the Font, he

ſhall

ſhall vſe this fourme of wordes.

If thou bee not baptized alreadie, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Confirmation, wherein is conteyned a Catechiſme for children.

TO the ende that confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it (according to S. Pauls doctrine, who teacheth that all thinges ſhoulde bee done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall bee confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commaundements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to bee obſerued, for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, & haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie & confirme the ſame: and alſo promes that by the grace of God they wil euermore endeuour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, foraſmuch as confirmation is miniſtred to them that bee baptized, that by impoſition of handes and prayer, they may receiue ſtrength and defence againſt

againſt all temptations to ſinne, and the aſſaults of the worlde and the deuill, it is moſt meete to be miniſtred when children come to that age, that partly by the frailtie of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in daunger to fall into ſundry kindes of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt, whereby it was ordeined that Confirmation ſhoulde be miniſtred to them that were of perfect age, that they being inſtructed in Chriſtes religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhall knowe for trueth, that it is certaine by Gods worde, that children being baptized, haue all things neceſſarie for their ſaluation, and be vndoubtedly ſaued.

A Catechiſme, that is to ſay, An inſtruction to be learned of euery childe, before he be brought to be confirmed of the Biſhop.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my baptiſme, wherein I was made a member of Chriſt, the childe of God, & an inheritour of the kingdome of heauen.

Queſtion.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vowe three thinges in my name. First, that I shoulde forsake the deuill and all his workes, and pompes, the vanities of the wicked worlde, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bounde to beleeue, and to doe as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called mee to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy belieke.

Answere.

I Beleeue in God the Father almightie, maker of heauen and earth. And in Iesus Christ his onely sonne our Lorde, which was conceiued by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buryed, he descended into hell, the thirde day hee rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the father almightie: From thence hee shall come to iudge the quicke and the dead.

dead. I beleeue in the holy Ghoſt, the holy Catholike Church, the communion of ſaintes, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

Queſtion.

What doeſt thou chiefely learne in theſe articles of thy belieke?

Anſwere.

Firſt, I learne to beleeue in God the father, who hath made me and all the world.

Secondly, in God the ſonne, who hath redeemed me and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaide that your godfathers and godmothers did promiſe for you, that you ſhould keepe Gods commandements.

Tell me howe many there be.

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

THe ſame which God ſpake in the twentie chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i Thou ſhalt haue none other Gods but me.

ii Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou ſhalt not bowe downe to them, nor worſhippe them. For I the Lord thy God

am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercie vnto thousands in them that loue me, and keepe my commandements.

iii Thou shalt not take the name of the Lorde thy God in vaine: for the Lord will not hold him giltlesse that taketh his name in vaine.

iiii Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

v Honour thy father & thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi Thou shalt doe no murther.

vii Thou shalt not commit adulterie.

viii Thou shalt not steale.

ix Thou shalt not beare false witnesse against thy neighbour.

x Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commaundements?

Answere.

Answere.

I learne two thinges: My duetie towardes God, and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towardes God is, to beleeue in him, to feare him, and to loue him with al my heart, with all my minde, with all my soule, & with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Answere.

My duetie towards my neighbour is, to loue him as my selfe, and to doe to all men, as I woulde they shoulde doe vnto mee. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and Maisters. To order my selfe lowly and reuerently to all my betters. To hurt no body by worde nor deede. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and slaundering. To keepe my body in temperance, soberneſſe, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe knowe this, that thou art not able to do these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

Our Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lorde God our heauenly Father, who is the giuer of all goodnes, to send his grace vnto me, and to all people, that wee may worship him, serue him, and obey him as we ought to do. And I pray vnto God, that he wil sende vs all things that be needefull, both for our soules & bodies, and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue & defende vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednes, and from our ghostly enemie, and from euerlasting death. And this I trust hee will doe of his mercie and goodnes, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

So soone as the childrē can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commaundements, and also can answere to such questions

of

of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop by one that ſhall be his Godfather, or Godmother, that euery childe may haue a witneſſe of his Confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation.

Our helpe is in the name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the name of the Lord.

Anſwere.

Henceforth world without ende.

Miniſter.

Lord heare our prayer.

Anſwere.

And let our crie come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who haſt vouchſafed to regenerate theſe thy ſeruants by water and the holy Ghoſt, and haſt giuen vnto them forgiueneſſe of all their ſinnes: ſtrengthen them, we beſeeche thee, O Lord, with the holy Ghoſt the comforter, and dayly increaſe in them thy manifold gifts of grace, the ſpirite of wiſdome and vnderſtanding, the ſpirite of counſaile and ghoſtly ſtrength, the ſpirite of knowledge and true godlineſſe, and fulfill them (O Lord) with the ſpirite of thy holy feare, Amen.

Then the Biſhop ſhal lay his hand vpon euery childe ſeuerally, ſaying.

Defend, O Lorde, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

Then shall the Bishop say.

¶ Let vs pray.

ALmightie euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of thy holy Apostles) wee haue laide our hands, to certifie them (by this signe) of thy fauour and gracious goodnesse toward them: let thy fatherly hand, we beseeche thee, euer be ouer them, let thy holy spirit euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they may obteyne the euerlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liueth & reigneth one God, world without end. Amen.

Then the Bishop shall blesse the children, saying thus.

The blessing of God almightie, the father, the sonne, and the holy Ghost, be vpon you, and remaine with you for euer.

The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruantes, and prentises, (which haue

haue not learned their Catechiſme) to come to the Church at the time appointed,& obediently to heare, and be ordered by the Curate, vntill ſuch time as they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to be brought afore him to any conuenient place for their cõfirmation, then ſhall the Curate of euery pariſh, either bring or ſende in writing the names of all thoſe children of his pariſh which can ſay the articles of their faith, the Lordes prayer, and the ten Commaundements,& alſo how many of them can anſwere to the other queſtions conteined in this Catechiſme.

And there ſhall none be admitted to the holy Communion, vntil ſuch time as he can ſay the Catechiſme, and be confirmed.

¶ The fourme of ſolemnization of Matrimonie.

Firſt, the banes muſt be asked three ſeuerall Sundayes or holy dayes in the time of Seruice, the people being preſent, after the accuſtomed maner.

And if the perſons that would be maried, dwell in diuers pariſhes, the banes muſt be asked in both pariſhes: and the Curate of the one pariſh ſhall not ſolemnize Matrimonie betwixt them, without a certificate of the banes being thriſe asked, from the Curate of the other pariſh.

At the day appointed for ſolemnization of matrimonie, the perſons to be married, ſhall come into the body of the Church, with their friendes and neighbours, and there the Prieſt ſhall thus ſay.

Dearely beloued friends, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned & beautified with his presence, & first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, & therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnal lustes and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeined. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, & praise of God. Secondly, it was ordeined for a remedie against sinne, and to auoyde fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe, & comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him nowe speake, or els hereafter for euer holde his peace.

And also speaking to the persons that shall be married, he shall say.

I Require

I Require and charge you, (as you will answere at the dreadfull day of iudgement, when the secretes of all heartes shall bee disclosed) that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as be coupled together otherwayes then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimonie, by Gods lawe or the lawes of this Realme, and will be bounde, and sufficient sureties with him to the parties, or els put in a caution to the full value of such charges as the persons to be married do sustaine, to proue his allegation: then the solemnization must bee deferred, vnto such time as the trueth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

N. wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou loue her, comfort her, honour and keepe her in sickenesse and in health? And forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere.

I will.

Then shall the Priest say vnto the woman.

N. wilt thou haue this man to thy wedded husbande, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou obey him, and serue him, loue, honour, and keepe him in sickenes and in health, and forsaking all other, keepe

thee

thee onely vnto him, so long as you both shall liue?

The woman shall answere.

I will.

Then shall the Minister say.

Who giueth this woman to be married vnto this man?

And the Minister receiuing the woman at her father or friends handes, shall cause the man to take the woman by the right hande, and so either to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenes and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duetie to the Priest and Clarke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hande. And the man taught by the Priest, shall say.

With this ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endowe. In the name of the Father, and of the Sonne,

and

and of the holy Ghoſt. Amen.

Then the man leauing the ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

Let vs pray.

O Eternall God, creator and preſeruer of all mankinde, giuer of all ſpirituall grace, the authour of euerlaſting life, ſende thy bleſſing vpon theſe thy ſeruants, this man and this woman, whom we bleſſe in thy name, that as Iſaac and Rebecca liued faithfully together, ſo theſe perſons may ſurely performe and keepe the vowe and couenant betwixt them made (whereof this ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy lawes, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt ioyne their right hands together, and ſay.

Thoſe whom God hath ioyned together, let no man put aſunder.

Then ſhall the Miniſter ſpeake vnto the people.

Forasmuch as N. and N. haue conſented together in holy wedlocke, and haue witneſſed the ſame before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the ſame by giuing & receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the father, of the ſonne, and of the holy Ghoſt. Amen.

And the Miniſter ſhall adde this bleſſing.

GOD the Father, God the Sonne, God the holy Ghoſt, bleſſe, preſerue, and keepe you, the Lord mercifully with his fauour looke vpon you, and ſo

so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clarkes going to the Lordes Table, shall say or sing this Psalme following.

Beati omnes. Psalm. cxxviii.

BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitefull vine: vpon the walles of thy house.

Thy children like the Olyue branches; rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the father, and to the sonne: and to the holy Ghost.

As it was in the beginning, is nowe, and euer shalbe: world without end. Amen.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our God shall giue vs his blessing.

God shall bless vs: and all the endes of the worlde shall feare him.

Glorie be to the Father, &c.

As it was in the beginning, &c.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our Father which art in heauen, halowed bee thy Name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmayde.

Answere.

Which put their trust in thee.

Minister.

O Lord sende them helpe from thy holy place.

Answere.

And euermore defende them.

Minister.

Minister.

Be thou vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sowe the seede of eternall life in their myndes, that whatsoeuer in thy holy worde they shall profitably learne, they may in deede fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest sende thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to sende thy blessing vpon these thy seruants, that they obeying thy wil, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord. Amen.

This prayer next following, shalbe omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is encreased: wee beseeche thee assist with thy blessing these two persons, that they may both bee fruitefull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy praise and honour, through Iesus Christ our Lorde, Amen.

O God,

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman shoulde take her beginning, and knitting them together diddest teache that it should neuer be lawfull to put a sunder those, whom thou by Matrimonie haddest made one: O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall marriage & vnitie betwixt Christ & his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy worde, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly Matrons. O Lord, blesse them both, and graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord, Amen.

Then shall the Priest say.

Almightie God, which at the beginning did create our first parentes Adam and Eue, and did sanctifie and ioyne them together in Marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues ende. Amen.

Then shall beginne the Communion. And after the Gospel, shalbe saide a Sermon, wherein ordinarily (so oft as there is any marriage,) the office of man and wife shalbe declared,

declared, according to holy Scripture. Or if there be no sermon, the Minister shall reade this that followeth.

ALl ye which be married, or which intende to take the holy estate of Matrimonie vpō you, heare what holy scripture doth say as touching the duetie of husbands towardes their wiues, and wiues towards their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commaundement to all married men, Ye husbandes, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that he might make it vnto himselfe a glorious congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameles. So men are bounde to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the congregation, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shalbe one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Neuertheles, let euery one of you so loue his owne wife, euen as himselfe.

Coloss. 4. Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married, Ye men loue your wiues, and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayth vnto all men

men that are married, Ye husbandes, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, & as heires together of the grace of life, so that your prayers be not hindred.

Hitherto ye haue heard the duetie of the husband towarde the wife. Nowe likewise ye wiues heare and learne your dueties towardes your husbandes, euen as it is plainely set foorth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the sauiour of the whole body. Ephe. 5.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiectiō vnto their owne husbands in al things. And againe he saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) Saint Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. Col. 3.

S. Peter also doth instruct you very godly, thus saying, Let wiues be subiect to their owne husbāds, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not be outwarde, with brayded heare, and trimming about with golde, either in putting on of gorgeous apparell: but let the hidde man which is in the heart, be without all corruption, so that the spirite be milde and quiet, which is a precious thing in the sight of 1. Pet. 3.

God. For after this maner (in the olde time) did the holy women, which trusted in God, apparell themselues, being subiect to their owne husbãds: as Sara obeied Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismaide with any feare.

The newe married persons (the same day of their marriage) must receiue the holy Communion.

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say,

¶ Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shal say, kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angrie with vs for euer.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Minister.

Sende him helpe from thy holy place.

Answere.

And euermore mightily defende him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approche to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answere.

From the face of his enemie.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lorde looke downe from heauen, beholde, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and saftie, through Iesus Christ our Lord, Amen.

HEare vs Almightie and most mercifull God and Sauiour, extende thy accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visite him, O Lorde, as thou diddest visite Peters wiues mother, and the captaines seruant. So visite and restore to this sicke person his former health (if it be thy will) or els giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

Then shall the Minister exhort the sicke person after this fourme or other like.

DEarely beloued, knowe this, that Almightie God is the Lorde of life and death, and ouer all thinges to them perteyning, as youth, strength, health, age, weakenesse and sickenesse. Wherefore, whatsoeuer your sickenesse is, know you certainely, that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it bee to try your patience for the example of other, and that your faith may be found in the day of the Lorde, laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie, or els it be sent vnto you to correct and amend in you whatsoeuer doeth offende the eyes of your heauenly Father: know you certainely, that if you truely repent you of your sinnes, & beare your sickenes paciently, trusting in Gods mercie, for his deare Sonne Jesus Christes sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholy to his will, it shall turne to your profite, and helpe you forwarde in the right way that leadeth vnto euerlasting life.

If the person visited bee very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom ỹ Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye endure chastisement, he offreth himself vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards, & not children. Therefore seeing that

that when our carnall fathers doe correct vs, wee reuerently obey them: shall we not owe much rather be obedient to our spirituall father, and so liue? And they for a fewe dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intent he may make vs partakers of his holinesse. These wordes (good brother) are Gods woordes, and written in holy Scripture for our comfort & instruction, that we should patiently and with thankesgiuing, beare our heauenly fathers correction, whensoeuer by any manet of aduersitie it shall please his gratious goodnesse to visite vs. And there shoulde be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sickenesses. For he himselfe went not vp to ioy, but first he suffered paine, he entred not into his glorie, before he was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Nowe therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhorte you in the name of God, to remember the profession which you made vnto GOD in your baptisme. And forasmuch as after this life, there is a count to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both towarde God and man, to that accusing and condemning your selfe for your owne faultes; you may finde mercie at our heauenly fathers hand for Christes sake, and not be accused and condemned in that fearefull iudgement. Where-

fore I shall shortly rehearse the articles of our faith, that you may knowe whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the articles of the faith, saying thus.

Doest thou beleeue in God the father Almightie? &c. As it is in baptisme.

Then shall the Minister examine whether he be in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniurie or wrong to any man, that he make amendes to the vttermost of his power. And if he haue not afore disposed his goodes, let him then make his will, and also declare his debtes, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his executours. But men must be oft admonished that they set an order for their temporall goodes and lands, when they be in health.

These wordes before rehearsed, may be saide before the Minister beginne his prayer, as he shall see cause.

The Minister may not forget, nor omitte to moue the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any waightie matter. After which confession, the Priest shall absolue him after this sort.

Our Lorde Jesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from all

thy

thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect folowing.

Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renue in him (most louing Father) whatsoeuer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall will and frailenes, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued Sonne Iesus Christ. Amen.

Then shall the Minister say this Psalme.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but ridde me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue mee. In te domine speraui. Psal. 71.

Bee thou my strong holde, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hande of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shall alway bee of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast mee not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against mee, and they that laye wayte for my soule, take their counsaile together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will paciently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I knowe no ende thereof.

I will goe foorth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

Forsake mee not, O God, in mine olde age, when I am gray headed: vntil I haue shewed thy strength

vnto

vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great thinges are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee? and yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whome thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame that seeke to doe me euill.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

Then shall the Minister say.

THe Almightie Lorde, which is a most strong towre to all them that put their trust in him, to whome all thinges in heauen, in earth, and vnder the earth doe bowe and obey, be nowe and euermore thy defence, and make thee knowe & feele, that there is none other name vnder heauen giuen to man, in whome,

whoome, and through whome thou mayeſt receiue health and ſaluation, but only the name of our Lord Jeſus Chriſt, Amen.

¶ The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſuddeine perils, diſeaſes and ſickneſſes, & euer vncertaine what time they ſhall depart out of this life: therefore, to the intent they may be alwayes in a readineſſe to die, whenſoeuer it ſhall pleaſe Almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which (if they doe) they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, & yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or elſe early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all thinges neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercie vpon this thy ſeruant, viſited with thine hand, and to graunt that hee may take his ſickeneſſe patiently, and recouer his bodily

health (if it be thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord, Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lorde, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth. Heb. 12.

The Goſpel.

VErely, verely I ſay vnto you, he that heareth my worde, and beleeueth on him that ſent me, hath euerlaſting life, and ſhal not come vnto damnation, but he paſſeth from death vnto life. Iohn 5.

At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that bee appointed to communicate with the ſicke.

But if any man, either by reaſon of extremitie of ſickenes, or for want of warning in due time to the Curate, or for lacke of companie to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſtes body and blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites hee hath thereby, and giuing him hartie thankes therefore, he doeth eate and drinke the body & blood of our Saiuour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

When the ſicke perſon is viſited, and receiueth the holy Communion

Communion all at one time, then the Priest for more expedition, shall cut off the fourme of the visitation, at the Psalm, **In thee O Lord haue I put my trust,** and goe straight to the Communion.

In the time of plague, sweate, or such other like contagious times of sickenesses; or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Ministor may alonely communicate with him.

The order for the buriall of the dead.

The Priest meeting the corps at the Church stile, shall say, or els the Priest and Clarkes shall sing, and so goe either vnto the Church, or towards the graue.

Iohn 11. **I Am the resurrection and the life, (sayth the Lord.) He that beleeueth in me, yea though he were dead, yet shal he liue. And whosoeuer liueth, and beleeueth in me, shall not die for euer.**

Iob 19. **I know that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.**

1. Tim. 6. Iob 1. **WE brought nothing into this worlde, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the name of the Lord.**

When they come to the graue, while the corps is made readie to be laide into the earth, the Priest shall say,

or

or the Prieſt and Clarkes ſhall ſing.

MAn that is borne of a woman hath but a ſhort time to liue, and is full of miſery. Hee commeth vp, and is cut downe like a flowre, he fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the middeſt of life, wee be in death: of whome may wee ſeeke for ſuccour but of thee, O Lorde, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lorde God moſt holy, O Lorde moſt mightie, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lorde the ſecrets of our heartes, ſhutte not vp thy mercifull eyes to our prayers: but ſpare vs Lorde moſt holy, O God moſt mightie, O holy and mercifull Sauiour, thou moſt worthy Iudge eternal, ſuffer vs not at our laſt houre for any paines of death to fall from thee. Iob. 14.

Then while the earth ſhall be caſt vpon the body by ſome ſtanding by, the Prieſt ſhall ſay.

FOr as much as it hath pleaſed Almightie God of his great mercie, to take vnto himſelfe the ſoule of our deare brother here departed, wee therefore commit his body to the groumde, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lorde Ieſus Chriſt, who ſhall change our vile body, that it may be like to his glorious body, according to the mightie working, whereby he is able to ſubdue all things to himſelfe.

Then ſhalbe ſaid or ſung.

IHeard a voyce frō heauen, ſaying vnto mee, Write, From henceforth bleſſed are the dead which die in the Lorde. Euen ſo ſaith the Spirite, that they reſt from their labours. Reuel. 14. 13.

Then

Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For hee hath put all thinges vnder his feete. But when hee sayeth, All thinges are put vnder him: it is manifest that hee is excepted which did put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him that put all thinges vnder him, that God may bee all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stande we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lorde, I die dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it mee, if the dead rise not againe? Let vs eate and drinke, for to morowe wee shall die. Be not yee deceiued, euill wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, Howe arise the dead? With what body shall they come? Thou foole, that

that which thou ſoweſt, is not quickened except it die. And what ſoweſt thou? Thou ſoweſt not the body that ſhall be, but bare corne, as of wheate or ſome other: but God giueth it a body at his pleaſure, to euery ſeede his owne body. All fleſh is not one maner of fleſh: but there is one maner of fleſh of men, another maner of fleſh of beaſtes, another of fiſhes, another of birdes. There are alſo celeſtiall bodies, and there are bodies terreſtriall. But the glorie of the celeſtiall is one, and the glorie of the terreſtriall is another. There is one maner glorie of the Sunne, and another glorie of the Moone, and another glorie of the Starres. For one Starre differeth from another in glorie. So is the reſurrection of the dead. It is ſowen in corruption, it riſeth againe in incorruption. It is ſowen in diſhonour, it riſeth againe in honour. It is ſowen in weakeneſſe, it riſeth againe in power. It is ſowen a naturall bodie, it riſeth againe a ſpirituall bodie. There is a naturall bodie, and there is a ſpirituall bodie: as it is alſo written, The firſt man Adam was made a liuing ſoule, and the laſt Adam was made a quickening ſpirite. Howbeit, that is not firſt which is ſpirituall, but that which is naturall, and then that which is ſpirituall. The firſt man is of the earth, earthie. The ſeconde man is the Lorde from heauen, heauenly. As is the earthie, ſuch are they that be earthy. And as is the heauenly, ſuch are they that are heauenly. And as we haue borne the image of the earthie, ſo ſhall we beare the image of the heauenly. This ſay I brethren, that fleſh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde, I ſhewe you a myſterie, We ſhall not all ſleepe:

but

but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shalbe changed: For this corruptible, must put on incorruption, and this mortal, must put on immortalitie. When this corruptible hath put on incorruption, & this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting? Hell, where is thy victorie? The sting of death is sinne, and the strength of sinne is the lawe. But thankes be vnto God, which hath giuen vs victorie through our Lorde Jesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes riche in the worke of the Lorde, for as much as ye knowe howe that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

℣ Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmightie God, with whom doe liue the spirites of them that depart hence in the Lorde, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: we giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull worlde, beseeching thee, that it may please thee of thy gratious goodnes,

goodneſſe, ſhortly to accompliſh the nvmber of thine elect, and to haſten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

The Collect.

O Mercifull God, the father of our Lorde Jeſus Chriſt, who is the reſurrection and the life, in whome whoſoeuer beleeueth, ſhall liue, though hee die, and whoſoeuer liueth and beleeueth in him, ſhall not die eternally, who alſo taught vs (by his holy Apoſtle Paule) not to be ſorie as men without hope, for them that ſleepe in him: wee meekely beſeech thee (O father) to raiſe vs from the death of ſinne, vnto the life of righteouſneſſe, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doth, and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receiue that bleſſing which thy welbeloued ſonne ſhall then pronounce to all that loue and feare thee, ſaying, Come ye bleſſed children of my father, receiue the kingdome prepared for you from the beginning of the world. Graunt this, we beſeech thee, O mercifull father, through Jeſus Chriſt our mediatour and redeemer. Amen.

The thankeſgiuing of women after childe birth, commonly called the Churching of women.

The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtan-

ding by her, shall say these wordes, or such like, as the case shall require.

FOrasmuch as it hath pleased almightie God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childebirth: ye shall therefore giue heartie thankes vnto God, and pray.

Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My help cõmeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and hee that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the sunne shall not burne thee by day: nor the moone by night.

The Lorde shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lorde shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glorye be to the Father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Priest.

O Lord

O Lord saue this woman thy seruant.

Answere.

which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Priest.

¶ Let vs pray.

O Almightie God, which hast deliuered this woman thy seruaunt from the great paine & perill of childebirth: graunt we beseech thee, most mercifull father, that she through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may bee partaker of euerlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there bee a Communion, it is conuenient that shee receiue the holy Communion.

A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

After morning prayer, the people being called together by the ringing of a bel, and assembled in the Church, the English Letanie shalbe saide, after the accustomed maner: Which ended, the Priest shal go into the pulpit, and say thus,

BRethren, in the primatiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penaunce, and punished in this worlde, that their soules might be saued in the day of ỹ Lord: and that other admonished by their example, might bee more afrayde to offende.

In the steade whereof, vntill the sayde discipline may be restored againe, (which thing is much to bee wished) it is thought good, that at this time (in your presence) shoulde bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxviii. Chapter of Deuteronomie, and other places of Scripture: and that yee shoulde answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather bee called to earnest and true repentance, & may walke more warily in these daungerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Miniſter.

Curſed is hee that remoueth away the marke of his neighbors land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgement the right of ỹ ſtranger, of them that be fatherles, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbor ſecretely.

Anſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbors wife.

Anſwere.

Amen.

Miniſter.

Curſed is hee that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is he ỹ putteth his truſt in man, & taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Cursed are the vnmerciful, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slaunderers, drunkardes, & extortioners.

Answere.

Amen.

Minister.

Psal. 119. NOwe, seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which * doe erre and goe astray from the commaundements of God, let vs (remembring the dreadfull iudgement hanging ouer our heades, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewayling and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruites of penance.

Matth. 3. * For nowe is the Axe put vnto the roote of the trees, so that euery tree which bringeth not foorth good fruite is hewen downe, and cast into the fire.

Heb. 10. * It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe raine vpon the

Psal. 10. sinners, * snares, fire, and brimstome, storme and tempest, this shalbe their portion to drinke. For loe,

Esai. 26. * the Lord is comme out of his place, to visite the wickednesse of such as dwell vpon the earth. But

Mal. 3. * who may abide the day of his comming? who

Matth. 3. shall bee able to endure when hee appeareth? * His fanne is in his hand, and he wil purge his floore, and gather his wheate into the barne, but he will burne

1. Thes. 5. the chaffe with vnquencheable fire. * The day of the Lord commeth as a thiefe in the night: and when men shall say peace, and all things are safe, then shall sudaine destruction come vpon them, as sorowe commeth vpon a woman trauayling with childe, and

they

they shall not escape. Then * shall appeare the wrath of God in the day of vengeaunce, which obstinate sinners, through the stubburnesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentaunce. * Then shall they call vpon mee (saith the Lorde) but I will not heare, they shall seeke mee earely, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall bee shutte, and too late to crie for mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shalbe pronounced vpon them, when it shalbe said vnto them, * Goe yee cursed into the fire euerlasting, which is prepared for the deuill and his angels.

Rom.2.

Pro.1.

Mat.25.

* Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night commeth, when none can worke: but * let vs while wee haue the light, beleeue in the light, and walke as the children of the light, that wee bee not * cast into vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if (with a whole minde and true heart) wee returne vnto him. * For though our sinnes bee as redde as scharlet, they shall be as white as Snow: and though they bee like purple, yet shall they bee as white as wooll.

2.Cor.6.

Iohn.9.

Matt.25.

Esai.1.

* Turne your cleane (sayth the Lorde) from all your wickednesse, and your sinne shall not bee your

Ezech.28

destruction.

Cast away from you all your vngodlinesse that yee haue done, make you new heartes, and a newe spirit. Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dyeth, saith the Lord God: turne you then, and yee shall liue.

1.Ioh.2. *Although we haue sinned, yet haue wee an aduocate with the father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes.

Esai.53. *For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submitte our selues vnto him, and from henceforth walke in his waies, Matt.11. * if wee will take his easie yoke and light burden vpon vs, to follow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy spirite, seeking alwayes his glory, and seruing him duely in our vocation, with thanksgiuing. This if we doe, Christ will deliuer vs from the curse of the Lawe, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and Mat.25. hee will set vs on his right * hande, and giue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy. Amen.

Then shall they all kneele vpon their knees, and the Priest & Clarkes kneeling (where they are accustomed to say the Letanie) shal say this Psal. Miserere mei Deus.

Haue

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei. Psal. 51.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inwarde partes: and shalt make mee to vnderstande wisedome secretly.

Thou shalt purge me with Hysope, and I shall bee cleane: thou shalt wash mee, and I shall bee whiter then snowe.

Thou shalt make me heare of ioy & gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my sinnes: and put out al my misdeedes.

Make me a cleane heart, O God: and renue a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: & sinners shalbe conuerted vnto thee.

Deliuer mee from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mouth shall

shall shew thy praise.

For thou desirest no sacrifice, else woulde I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offeringes and oblations: then shall they offer young bullockes vpon thine altar.

Glory be to the father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruaunts.

Answere.

Which put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our Sauiour.

Answere.

And for the glory of thy names sake deliuer vs, bee mercifull vnto vs sinners for thy names sake.

Minister.

Miniſter.

Lord heare our prayers.

Anſwere.

And let our crie come vnto thee.

¶ Let vs pray.

O Lorde wee beſeech thee mercifully heare our prayers, and ſpare all thoſe which confeſſe their ſinnes to thee, that they (whoſe conſciences by ſinne are accuſed) by thy merciful pardon may be abſolued, through Chriſt our Lord. Amen.

O Moſt mightie God and mercifull Father, which haſt compaſſion of all men, and hateſt nothing that thou haſt made, which wouldeſt not the death of a ſinner, but that hee ſhoulde rather turne from ſinne, and bee ſaued: mercifully forgiue vs our treſpalles, receiue and comfort vs, which be grieued and wearied with the burden of our ſinne. Thy propertie is to haue mercie, to thee onely it apperteineth to forgiue ſinnes. Spare vs therefore, good Lorde, ſpare thy people whome thou haſt redeemed: enter not into iudgement with thy ſeruantes, which be vile earth, and miſerable ſinners: but ſo turne thine yze from vs, which meekely knowledge our vilenes, and truely repent vs of our faultes: ſo make haſte to helpe vs in this worlde, that we may euer liue with thee in the world to come, through Jeſus Chriſt our Lord, Amen.

Then ſhall the people ſay this that followeth, after the Miniſter.

TVrne thou vs, O good Lorde, and ſo ſhall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, faſting, and praying: for thou art a mercifull

cifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

A prayer necessary for all persons.

O Mercifull God, I a wretched sinner acknowledge my selfe bounde to keepe thy holy commandements, but yet vnable to performe them, and to be accepted for iust, without the righteousnesse of Iesu Christ thy onely sonne, who hath perfectly fulfilled the lawe, to iustifie all them that beleeue & trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christs merites, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy holy worde feruently, to search the scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrarie to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe me vpright among diuersitie of opinions and iudgements in the world, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O

Lord,

Lord, saue mee, that I waxe not proud. In aduersitie helpe me, that I neither despaire nor blaspheme thy holy name, but taking it patiently, to giue thee thanks, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentaunce in my heart, that I may be sorie without desperation, trust in thy mercie without presumption, that I may amende my life, & become truely religious without hypocrisie, lowly in heart without fayning, faithfull & trustie without deceit, merry without lightnesse, sad without mistrust, sober without slouthfulnesse, content to mine owne without couetousnesse, to tell my neighbour his faultes charitably without dissimulation, to instruct my housholde in thy lawes truely, to obey our Queene and all gouernours vnder her vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnes earnestly. O Lorde, graunt me thus to doe, for the glory of thy holy name. Amen.

A prayer necessary to be sayd at all times.

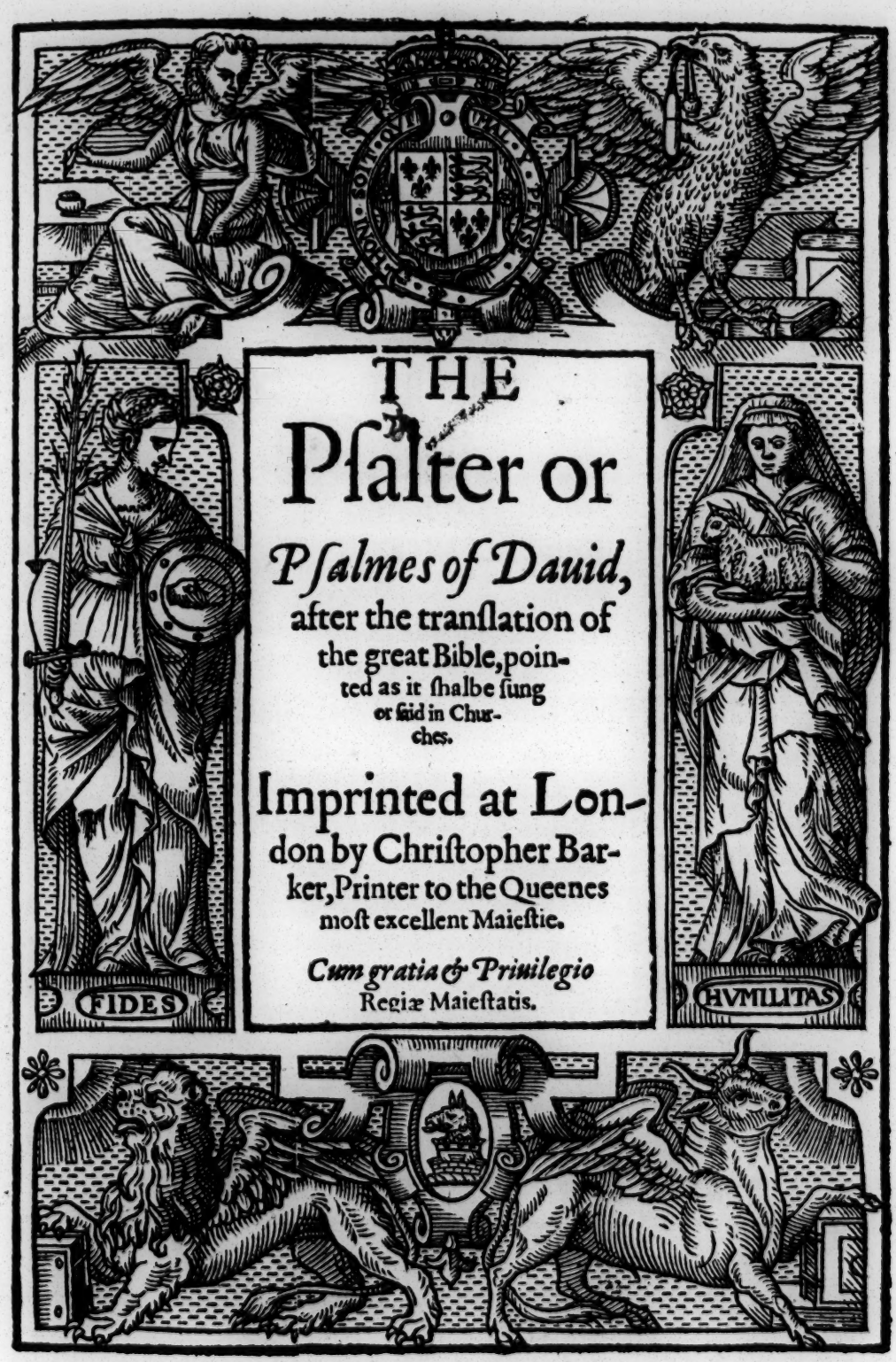
O Bountifull Iesu, O sweete Sauiour, O Christ the sonne of God, haue pitie vpon mee, mercifully heare me, and despise not my prayer. Thou hast created mee of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neyther with golde, nor siluer, but with thy most precious body once offered vpon the crosse, & thine owne blood shedde once for all for my ransome. Therefore cast me not away, whom thou by thy great wisdome hast made, despise mee not, whome thou hast redeemed

with

with such a precious treasure, nor let my wickednesse destroy that which thy goodnes hath builded. Now whiles I liue, O Iesu, haue mercy on mee, for if I die out of thy fauour, it will be too late afterward to call for thy mercy: whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou didest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obteine thy fauour, and die therein. I acknowledge, that if thou shouldest deale with mee according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercie, trusting to obtaine Gods fauour, not for my merites, but for thy merites, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the father, to appease his wrath, and to bring all sinners (truely repenting and amending their euill life) into his fauour againe. Accept mee, O Lorde, among the number of them that shalbe saued, forgiue me my sinnes, giue mee grace to leade a godly and innocent life, graunt me thy heauenly wisdome, inspire my heart with faith, hope, and charitie, giue me grace to bee humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust mee, dealing truely with all men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleannes, to doe good after my power vnto all men, to hurt no man, that thy name may bee glorified in mee during this present life, and that I afterward may obtaine euerlasting life, through thy mercie, and the merites of thy passion. Amen.

FINIS.

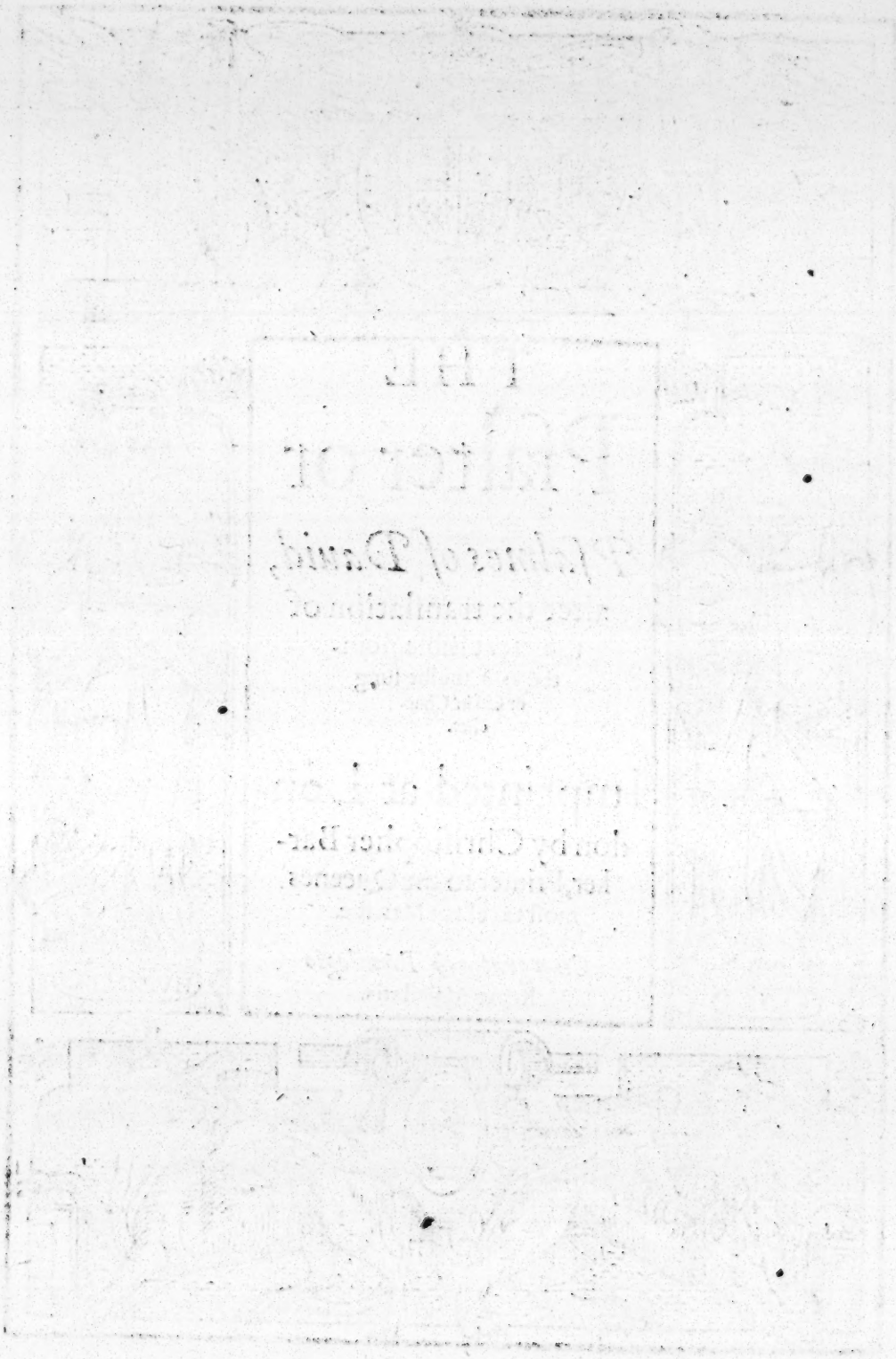
The



THE Pſalter or *Pſalmes of Dauid,* after the tranſlation of the great Bible, pointed as it ſhalbe ſung or ſaid in Churches.

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The Pſalmes of *Dauid.*

Beatus qui non abiit. Pſal. 1.

BLeſſed is the man that hath not walked in the counſell of the vngodly, nor ſtand in the way of ſinners: and hath not ſitte in the ſeate of the ſcornefull. Morning prayer.

2 But his delight is in the lawe of the Lorde: and in his lawe will he exerciſe himſelfe day and night.

3 And he ſhall bee like a tree planted by the water ſide: that will bring forth his fruite in due ſeaſon.

4 His leafe alſo ſhall not wither: and looke whatſoeuer he doeth, it ſhall proſper.

5 As for the vngodly it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhall not be able to ſtand in the iudgement: neither the ſinners in the congregation of the righteous.

7 But the Lorde knoweth the way of the righteous: and the way of the vngodly ſhall perish.

Quare fremuerunt? Pſal. 2.

WHy doe the heathen ſo furiouſly rage together: and why doe the people imagine a vayne thing?

2 The kinges of the earth ſtande vp, & the rulers take counſell together: againſt the Lorde, & againſt his anoynted.

3 Let vs breake their bondes asunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my king: vpon my holy hill of Sion.

7 I will preach the law, whereof the Lorde hath sayd vnto mee: thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the Heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruse them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne least he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrde howe are they increased that trouble mee: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laide me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not bee afraide for ten thousandes of people: that haue set themselues against me round about.

7 Up Lorde, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnes: for thou hast set mee at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long wil ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Knowe this also, that the Lorde hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare mee.

4 Stande in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: & put your trust in the Lord.

6 There be many that say: who will shewe vs any good?

7 Lorde lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I wil lay me downe in peace, and take my rest: for it is thou Lorde onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

PVnder my wordes, O Lorde: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lorde: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hatte no pleasure in wickednes: neither shall any euill dwell with thee.

5 Such as be foolish shall not stande in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for mee, I wil come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lorde, in thy righteousnes, because of mine enemies: make thy way playne before my face.

9 For there is no faithfulnesse in his mouth: their inward partes are very wickednesse.

10 Their throte is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlynesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy name shall be ioyfull in thee.

13 For thou Lorde wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shielde.

Domine

Domine ne in furore. Psal. 6.

O Lorde rebuke mee not in thine indignation: neither chasten me in thy displeasure. Euening prayer.

2 Haue mercie vpon me, O Lorde, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lorde how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lorde hath heard my petition: the Lorde will receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddainly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast cõmanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnes, and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: tryeth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his sword: he hath bent his bowe, and made it ready.

14 He hath prepared for him the instrumentes of death: he ordeyneth his arrowes against the persecutours.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorowe, and brought forth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lorde, according to his righteousnesse: and will praise the name of the Lord the most high.

Domine

Domine Dominus. Pſal. 8.

O Lord our gouernour, howe excellent is thy name in all the worlde: thou that haſt ſet thy glory aboue the heauens.

2 Out of the mouth of very babes & ſucklings haſt thou ordeined ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemie and the auenger.

3 For I wil conſider the heauens, euen the workes of thy fingers: the moone and the ſtarres which thou haſt ordeined.

4 What is man that thou art mindfull of him: and the ſonne of man that thou viſiteſt him?

5 Thou madeſt him lower then the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the workes of thy handes: and thou haſt put all thinges in ſubiection vnder his feete.

7 All ſheepe and oxen: yea, and the beaſtes of the fielde.

8 The foules of the ayre, & the fiſhes of the ſea: and whatſoeuer walketh through the pathes of the ſeas.

9 O Lord our gouernour: howe excellent is thy name in all the world?

Confitebor tibi. Pſal. 9.

I wil giue thanks vnto thee, O Lord, with my whole heart: I will ſpeake of all thy marueylous workes. Morning prayer.

2 I will bee glad & reioyce in thee: yea, my ſonges will I make of thy name, O thou moſt higheſt.

3 While mine enemies are driuen backe: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, & my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer & euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also prepared his seate for iudgement.

8 For he shal iudge the world in righteousnes: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou Lorde hast neuer fayled them y seeke thee.

11 O prayse the Lorde which dwelleth in Sion: shewe the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon mee, O Lorde, consider the trouble which I suffer of them that hate mee: thou y liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pitte that they made: in the same nette which they hid priuilie, is their foote taken.

16 The Lord is knowen to execute iudgement: y vngodly is trapped in the worke of his owne hands.

17 The wicked shalbe turned into hel: and all the people that forget God.

18 For the poore shall not alway bee forgotten: the patient

patient abiding of the meeke shall not perish for ever.

19 Up Lord, and let not man haue the vpper hãd: let the heathen be iudged in thy sight.

20 Put them in feare (O Lorde:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: & speaketh good of the couetous whome God abhorreth.

4 The vngodly is so proud, that hee careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therfore defieth he all his enemies.

6 For he hath said in his heart, tush, I shall neuer be cast downe: there shal no harme happen vnto mee.

7 His mouth is full of cursing, deceite, and fraude: vnder his tongue is vngodlines and vanitie.

8 Hee sitteth lurking in the thiefish corners of the streetes: and priuilie in his lurking dennes doeth he murder ỹ innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a lyõ lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his nette.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, tush, God hath forgotten:

ten: he hideth away his face, and he will neuer see it.

13 Arise (O Lorde God) and lift vp thine hande: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is king for euer and euer: & the heathen are perished out of the land.

19 Lord, thou hast heard ỹ desire of the poore: thou preparest their heart, & thine eare heareth therto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lorde put I my trust: howe saye yee then to my soule, that she shoulde flie as a birde vnto the hill?

2 For lo, the vngodly bende their bowe, and make ready their arrowes within the quiuer: ỹ they may priuilie shoote at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy temple: the Lordes seate is in heauen.

5 His eyes consider the poore: and his eye lidde tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doeth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire, and brimstone, storme, and tempest: this shalbe their portion to drinke.

8 For the righteous Lorde loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

HElpe me, Lorde, for there is not one godly man left: for the faithfull are minished from among the children of men. Euening prayer.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lippes, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, with our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Nowe for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saieth the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The wordes of the Lord are pure wordes: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumphe ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will prayse the name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt and become abhominable in their doings: there is not one that doeth good, (no not one.)

3 The Lorde looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abhominable: there is none that doeth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lippes.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

7 Destructiõ & vnhappines is in their waies, & the way of peace haue they not knowen: there is no feare

of

of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, yee haue made a mocke at the counsaile of the poore: because hee putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lorde turneth the captiuitie of his people, then shall Iacob reioyce, & Israel shalbe glad.

Domine quis habitabit? Psal. 15.

LOrde who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill? Morning prayer.

2 Euen he that leadeth an vncorrupt life: & doeth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceite in his tongue, nor done euill to his neighbour: and hath not slaundered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast saide vnto the Lorde: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names with my lips.

6 The Lorde himselfe is ꝑ portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire grounde: yea, I haue a goodly heritage.

8 I will thanke ꝑ Lorde for giuing mee warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hande there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer, that goeth not out of fained lippes.

2 Let my sentence come forth from thy presence: & let thine eies looke vpon the thing that is equal.

3 Thou hast proued & visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

4 Be-

4 Because of mens workes that are done against the wordes of my lippes: I haue kept mee from the wayes of the destroyer.

5 O holde thou vp my goings in thy pathes: that my footesteps slippe not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide mee vnder the shadow of thy wings.

9 From the vngodly that trouble mee: mine enemies compasse mee rounde about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proude things.

11 They lye wayting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a lions whelpe lurking in secret places.

13 Vp Lord, disappoynt him, and cast him downe: deliuer my soule from the vngodly, which is a sworde of thine.

14 From the men of thy hand, O Lorde, from the men I say, and from the euill worlde: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam

Diligam te. Psal. 18.

Euening prayer.

I will loue thee (O Lorde) my strength, the Lorde is my stony rocke and my defence: my Sauiour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lorde, which is worthy to be prayed: so shall I be safe from mine enemies.

3 The sorowes of death compassed mee: and the ouerflowings of vngodlinesse made me afraide.

4 The paynes of hell came about mee: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complayne vnto my God.

6 So shall he heare my voyce out of his holy temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remoued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 Hee bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 Hee made darkenesse his secret place: his Pauilion rounde about him, with darke water & thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remoued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest

highest gaue his thunder: haylestones and coles of fyre.

14 He sent out his arrowes, and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seene, & the foundations of the rounde worlde were discouered at thy chiding, O Lorde: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, & frō thē which hate me: for they are too mighty for me.

18 They preuented me in ỹ day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of liberty: he brought me forth, euen because hee had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: & haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannes of my handes in his eye sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in ad-

nerstitte: and shalt bring downe the high lookes of the proude.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The waye of God is an vndefiled waye: the worde of the Lorde also is tryed in the fyre, hee is the defender of all them that put their trust in him.

31 For who is God but the Lorde: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feete like hartes feete: and setteth me vpon high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bowe of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde me vp, and thy louing correction shall make me great.

36 Thou shalt make roome ynough vnder mee for to goe: that my footesteppes shall not slide.

37 I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast gyrded mee with strength vnto the battell: thou shalt throwe downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They

41 They shal crye, but there shall be none to helpe them: yea euen vnto the Lorde shall they cry, but hee shall not heare them.

42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer mee from the striuings of the people: & thou shalt make me ỹ head of the heathē.

44 A people whome I haue not knowen: shall serue me.

45 Assoone as they heare of me, they shal obey mee: but the straunge children shall dissemble with me.

46 The straunge children shall faile: and bee afraid out of their prisons.

47 The Lorde liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is hee that deliuereth mee from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and sing prayses vnto thy name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

Coeli enarrant. Psal. 19.

THe heauens declare ỹ glory of God: & the firmament sheweth his handy worke. Morning prayer.

2 One day telleth another: and one night certifyeth another.

3 There is neither speach nor language: but their voyces are heard among them.

4 Their sound is gone out into all landes: & their wordes into the endes of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyaunt to runne his course.

6 It goeth forth from the vttermost parte of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The lawe of the Lorde is an vndefiled lawe, conuerting the soule: the testimonie of the Lord is sure, & giueth wisedome vnto the simple.

8 The statutes of the Lorde are right, and reioyce the heart: the commandement of the Lorde is pure, & giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell howe oft hee offendeth: O cleanse thou me from my secret faults.

13 Keep thy seruant also frō presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the woords of my mouth, & the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: ỹ name of the God of Jacob defend thee.

2 Send

2 Sende thee helpe from the Sanctuarie: and ſtrengthe thee out of Sion.

3 Remember all thy offerings: & accept thy burnt ſacrifice.

4 Graunt thee thy heartes deſire: and fulfill all thy minde.

5 We will reioyce in thy ſaluation, and triumph in the name of the Lord our GOD: the Lorde perfourme all thy petitions.

6 Now know I that the Lorde helpeth his anointed, and will heare him from his holy heauen: euen with the wholſome ſtrength of his right hand.

7 Some put their truſt in Charets, and ſome in Horſes: but we will remember the name of the Lord our God.

8 They are brought downe and fallen: but wee are riſen, and ſtand vpright.

9 Saue Lorde, and heare vs, O king of heauen: when we call vpon thee.

Domine in virtute. Pſal. 21.

THe king ſhall reioyce in thy ſtrength, O Lorde: exceeding glad ſhall he be of thy ſaluation.

2 Thou haſt giuen him his heartes deſire: & haſt not denied him the requeſt of his lippes.

3 For thou ſhalt preuent him with the bleſſings of goodnes: and ſhalt ſet a crowne of pure golde vpon his head.

4 He aſked life of thee, and thou gaueſt him a long life: euen for euer and euer.

5 His honour is great in thy ſaluation: glory and great worſhippe ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicitie: and make him glad with the ioy of thy countenance.

7 And why? becauſe the king putteth his truſt

in the Lord: and in the mercie of the most highest, he shall not miscarie.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth: & their seede from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lorde in thine owne strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken me: and art so farre from my health, and from the wordes of my complaint?

2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worshippe of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh mee to scorne: they shoote out their lippes, and shake their head, saying.

8 He

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope whē I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hande: and there is none to helpe me.

12 Many Oxen are come about me: fat Bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

15 My strength is dryed vp like a potshearde, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogges are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearsed my handes and my feete, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garments among them: & cast lottes vpon my vesture.

19 But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sworde: my darling from the power of the dogge.

21 Saue mee from the Lyons mouth: thou hast hearde mee also from among the hornes of the Unicornes.

22 I will declare thy name vnto my brethren: in the middest of the congregation will I praise thee.

23 O praise the Lord yee that feare him: magnifie him all yee of the seede of Jacob, and feare him all ye seede of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great congregation: my vowes will I performe in the sight of thē that feare him.

26 The poore shall eate and bee satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the endes of the worlde shall remember themselues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as bee fat vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust shal kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shalbe counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall bee borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lorde is my shephearde: therefore can I lacke nothing.

2 He shall feede mee in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring mee foorth in the paths of righteousnes for his names sake.

4 Yea though I walke thorowe the valley of the shadowe of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble me: thou hast annointed my head with oyle, and my cup shalbe full.

6 But thy louing kindnesse and mercie shall folow mee all the dayes of my life: & I wil dwel in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lordes, & all that therein is; the compasse of the worlde, and they that dwell therein. Morning prayer.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hil of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane handes, and a pure heart: & that hath not lift vp his mind vnto vanitie, nor sworne to deceiue his neighbour.

5 He shal receiue the blessing from the Lorde: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, & bee yee lift vp yee euerlasting doores: and the king of glory shall come in.

8 Who is the king of glory: it is the Lorde strong & mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, & bee yee lift vp yee euerlasting doores: and the king of glory shall come in.

10 Who is the King of glory: euen the Lorde of hostes, he is the king of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lorde, will I lift vp my soule, my God, I haue put my trust in thee: O let mee not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shall not bee ashamed: but such as transgresse without a cause, shal be put to confusion.

3 Shew me thy waies, O Lord: and teach me thy paths.

4 Leade mee forth in thy truth, and learne mee: for thou art the God of my salvatiō, in thee hath bene my hope all the day long.

5 Cal to remēbrance, O Lord, thy tender mercies: and thy louing kindnes which hath bene euer of olde.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnesse.

7 Gratious and righteous is the Lorde: therefore will he teach sinners in the way.

8 Them ỹ be meeke shall he guide in iudgement: & such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keepe his couenant and his testimonies.

10 For thy names sake, O Lord: be merciful vnto my sinne, for it is great.

11 What man is hee that feareth the Lorde: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secrete of the Lord is among them ỹ feare him: and he will shew them his couenant.

14 Mine

14 Mine eyes are euer looking vnto the Lord: for he shall pluck my feete out of the net.

15 Turne thee vnto mee, and haue mercie vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: & they beare a tirannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath beene also in the Lorde, therefore shall I not fall.

2 Examine me, O Lord, and proue me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my handes in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shewe the voyce of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life

life with the blood thirstie.

10 In whose handes is wickednesse: & their right handes are full of giftes.

11 But as for me, I will walke innocently, O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I will prayse the Lord in the congregations.

Dominus illuminatio. Psal. 27.

Euening prayer.

THe Lorde is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shal I be afraide?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an host of men were laide against mee, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lorde, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to visite his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vppon a rocke of stone.

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lorde, when I crie vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide

10 O hide not thou thy face from mee: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risē vp against me, and such as speake wrong.

15 I shoulde vtterly haue faynted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou the Lords leasure: bee strong, and hee shal comfort thine heart, and put thou thy trust in the Lord.

Ad te domine. Psal. 28.

VNto thee wil I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde vp my handes towarde the mercy seat of thy holy temple.

3 O plucke me not away (neither destroye mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Rewarde them according to their deedes: & according to the wickednesse of their owne inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deserued.

6 For they regarde not in their minde the workes

of

of the Lord, nor the operation of his handes: therfore shall he breake them downe, and not builde them vp.

7 Praised be ỹ Lord: for hee hath hearde the voyce of my humble petitions.

8 The Lorde is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song wil I praise him.

9 The Lord is my strength: and hee is the wholesome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, & set them vp for euer.

Afferte domino. Psal. 29.

BRing vnto the Lord (O yee mightie) bring yong rammes vnto the Lorde: ascribe vnto the Lorde worship and strength.

2 Giue the Lorde the honour due vnto his name: worship the Lord with holy worship.

3 It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lorde that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skippe like a calfe: Libanus also and Syrion like a yong vnicorne.

7 The voyce of the Lorde deuideth the flames of fyre, the voyce of the Lorde shaketh the wildernesse: yea, the Lorde shaketh the wildernes of Cades.

8 The voyce of the Lorde maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: & the Lord

Lord remaineth a king for euer.

10 The Lorde shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I will magnifie thee, O Lorde, for thou hast set me vp: and not made my foes to triumphe ouer me. Morning prayer.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lorde hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lorde, (O yee saintes of his:) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I sayde, I shall neuer be remoued: thou Lorde of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (fro mee:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lorde, and haue mercy vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackecloth, and girded me with gladnesse.

13 Therefore

13 Therefore shall euery good man sing or thy praise without ceasing: O my God, I wil giue thanks vnto thee for euer.

In te domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion: deliuer me in thy righteousnes.

2 Bowe downe thine eare to mee: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castell: be thou also my guyde, and leade mee for thy names sake.

5 Drawe mee out of the net that they haue layed priuily for me: for thou art my strength.

6 Into thy handes I commende my spirite: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut mee vp into the hande of the enemie: but hast set my feete in a large roome.

10 Haue mercy vpon mee, O Lorde, for I am in trouble: and mine eye is consumed for very heauines, yea, my soule and my body.

11 For my life is waren olde with heauines: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did

did see me without, conueied themselues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they consspire together against me, and take their counsaile to take away my life.

16 But my hope hath bin in thee, O Lord: I haue sayd, Thou art my God.

17 My time is in thy hand, deliuer me from ỹ hand of mine enemies: and from them that persecute me.

18 Shewe thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lippes bee put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy tabernacle frō ỹ strife of tongues.

23 Thankes be to the Lorde: for he hath shewed me marueilous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his saints: for the Lord preserueth them that are faithfull, and plenteously re-

wardeth the proude doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whome the Lord imputeth no sinne: and in whose spirite there is no guile.

3 For whyle I held my tongue: my bones consumed away through my daily complayning.

4 For thy hand is heauy vpon mee day and night: and my moysture is like the drought in sommer.

5 I will knowledge my sinne vnto thee: & mine vnrighteousnes haue I not hid.

6 I said, I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his praier vnto thee in a time when ỹ maiest be found: but in the great water floods they shal not come nigh him.

8 Thou art a place to hide mee in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bitte and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lorde, mercy embraceth him on euery side.

12 Bee glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate

Exultate iusti. Psal. 33.

REioyce in the Lorde, O yee righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with Harp: sing Psalmes vnto him with the Lute & instrument of ten strings.

3 Sing vnto the Lorde a newe song: sing prayses lustily (vnto him) with a good courage.

4 For the worde of the Lorde is true: and all his workes are faithfull.

5 He loueth righteousnes & iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were ỹ heauens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and laieth vp the deepe as in a treasure house.

8 Let all the earth feare the Lorde: stande in awe of him all ye that dwell in the world.

9 For hee spake, and it was done: hee commanded, and it stoode fast.

10 The Lorde bringeth the counsaile of the Heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsailes of Princes.

11 The counsaile of the Lord shal endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lorde Jehoua: and blessed are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheelde all the children of men: from the habitation of his dwelling he considereth all them that dwel in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 A horse is coũted but a vaine thing to saue a mã: neither shall he deliuer any mã by his great strength.

17 Behold, the eye of the Lorde is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: & to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lorde: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy name.

21 Let thy mercifull kindnes (O Lorde) bee vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lorde: his prayse shall euer be in my mouth.

2 My soule shall make her boast of the Lorde: the humble shall heare thereof and be glad.

3 O praise the Lord with mee: and let vs magnifie his name together.

4 I sought the Lord, and he heard mee: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The angel of the Lorde tarieth rounde about them that feare him: and deliuereth them.

8 O taste and see how gratious the Lorde is: blessed

sed is the man that trusteth in him.

9 O feare the Lord ye that be his saintes: for they that feare him, lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lorde, shall want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would fayne see good dayes: keepe thy tongue from euill, and thy lippes that they speake no guile.

13 Eschewe euill, & do good: seeke peace & ensue it.

14 The eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous crie, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lorde is nigh vnto them that are of a contrite heart: & will saue such as be of an humble spirite.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shalbe desolate.

21 The Lord deliuereth ỹ soules of his seruants: & al they that put their trust in him, shal not be destitute.

Iudica Domine. Psal. 35.

PLeade thou my cause, O Lord, with thē that striue with mee: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shielde & buck-

ler: and ſtand vp to helpe me.

3 Bring forth the ſpeare, and ſtop the way againſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded, and put to ſhame that ſeeke after my ſoule: let them be turned backe, and brought to confuſion, that imagine miſchiefe for me.

5 Let them be as the duſt before the winde: and the angel of the Lord ſcattering them.

6 Let their way be darke and ſlipperie: and let the angel of the Lord perſecute them.

7 For they haue priuilie layde their net to deſtroy me without a cauſe: yea, euen without a cauſe haue they made a pit for my ſoule.

8 Let a ſudden deſtruction come vpon him vnawares, and his net that he hath laid priuily catch him ſelfe: that he may fall into his owne miſchiefe.

9 And my ſoule be ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him: yea, the poore and him that is in miſerie, from him that ſpoyleth him.

11 Falſe witneſſe did riſe vp: they layde to my charge things that I knew not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſicke I put on ſackcloth, and humbled my ſoule with faſting: and my prayer ſhall turne into mine owne boſome.

14 I behaued my ſelfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and gathered

thered them together: yea, the very abiects came together against mee vnawares, making mowes at me, and ceased not.

16 With ỹ flatterers, were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from ỹ calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thankes in the great congregation: I will praise thee among much people.

19 O let not them ỹ are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their cõmuning is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

21 They gaped on me w̃ their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This hast thou seene, O Lorde: holde not thy tongue then, goe not farre fro me, O Lord.

23 Awake and stande vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Iudge me, O Lorde my God, according to thy righteousnesse: & let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would wee haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them bee clothed w̃ rebuke & dishonour that boast themselues against me.

27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, blessed be the Lorde, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shalbe talking of thy righteousnesse: and of thy praise al the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abhominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceite: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercie (O Lorde) reacheth vnto the heauens: and thy faithfulnes vnto the cloudes.

6 Thy righteousnes standeth like ỹ strong mountaines: thy iudgements are like the great deepe.

7 Thou Lorde shalt saue both man & beast, howe excellent is thy mercies, O God: aud the children of men shall put their trust vnder the shadowe of thy winges.

8 They shalbe satisfied with the plenteousnesse of thy house: & thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall wee see light.

10 O continue forth thy louing kindnesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against mee: & let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, & shall not be able to stand.

Noli

Noli emulari. Psal. 37.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euil doers. Euening prayer.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lorde, & be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shal giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnes as cleare as the light: and thy iust dealing as the noone day.

7 Holde thee stil in the Lorde, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to do euil.

9 Wicked doers shalbee rooted out: and they that patiently abide the Lord, those shal inherite the lande.

10 Yet a litle while, & the vngodly shall bee cleane gone: & shalt looke after his place, & he shalbe away.

11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bowe: to cast downe the poore & needy, and to slay such as be of right conuersation.

15 Their

15 Their ſword ſhal go through their owne heart: and their bowe ſhalbe broken.

16 A ſmall thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly ſhalbe broken: & the Lord vpholdeth the righteous.

18 The Lord knoweth the daies of the godly: and their inheritance ſhall endure for euer.

19 They ſhall not bee confounded in the perilous time: & in the daies of dearth they ſhall haue ynough.

20 As for the vngodly they ſhall periſh, & the enemies of the Lord ſhall conſume as the fat of lambes: yea, euen as the ſmoke ſhal they conſume away.

21 The vngodly borroweth, & payeth not againe: but the righteous is merciſull and liberall.

22 Such as be bleſſed of God, ſhal poſſeſſe ỹ land: and they that be curſed of him ſhalbe rooted out.

23 The Lorde ordereth a good mans going: & maketh his way acceptable to himſelfe.

24 Though he fall, he ſhall not bee caſt away: for the Lord vpholdeth him with his hand.

25 I haue beene young, and now am old: and yet ſawe I neuer the righteous forſaken, nor his ſeede begging their bread.

26 The righteous is euer merciſull, and lendeth: and his ſeede is bleſſed.

27 Flee from euil, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forſaketh not his that be godly, but they are preſerued for euer.

29 The righteous ſhalbe puniſhed: as for ỹ ſeede of the vngodly it ſhalbe rooted out.

30 The righteous ſhal inherit the land: and dwell therein for euer.

31 The

31 The mouth of the righteous is exercised in wisdome: and his tongue will be talking of iudgement.

32 The lawe of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and lo he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heede vnto the thing that is right: for that shal bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the righteous cõmeth of ỹ Lord: which is also their strength in ỹ time of trouble.

41 And the Lord shall stand by them, & saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure. Morning prayer.

2 For thine arrowes stick fast in mee: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My woundes stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath fayled me: and the light of mine eyes is gone from me.

11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stoode a farre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceite all the day long.

13 As for mee, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sory for my sinne.

19 But

19 But mine enemies liue, and are mightie: and they that hate mee wrongfully, are many in number.

20 They also that rewarde euill for good, are against me: because I folowe the thing that good is.

21 Forsake me not, O Lorde my God: bee not thou farre from me.

22 Haste thee to helpe mee: O Lorde God my saluation.

Dixi, custodiam. Psal. 39.

I Saide, I will take heede to my wayes: that I offende not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I helde my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was paine & griefe to me.

4 My heart was whot within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let mee knowe mine end, and the number of my dayes: that I may bee certified howe long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And nowe Lorde, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for

for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doeth chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lorde, & with thine eares consider my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: & hee enclined vnto me, and heard my calling.

2 He brought mee also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thankes giuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lies.

6 O Lorde my God, great are thy wonderous woorkes which thou hast done: like as bee also thy thoughts which are to vs warde, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be mo then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt

9 Burnt offrings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea thy lawe is within my heart.

11 I haue declared thy righteousnes in the great congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great congregation.

14 Withdrawe not thou thy mercie from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are mo in number then the heares of mine head, and my heart hath fayled me.

16 O Lorde, let it be thy pleasure to deliuer mee: make hast (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backwarde and put to rebuke that wish me euill.

18 Let them be desolate & rewarded with shame, that say vnto me: fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praysed.

20 As for mee, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is hee that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him & keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the wil of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenes.

4 I sayde, Lorde be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshoode within him selfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me do they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and nowe that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whome I trusted: which did also eate of my bread, hath layde great waite for me.

10 But be thou mercifull vnto me, O Lorde: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumphe against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My

2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they dayly saye vnto mee, where is nowe thy God?

4 Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of prayse and thankes giuing: among such as keepe holy day.

6 Why art thou so full of heauines (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the lande of Jordan, and the litle hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath graunted his louing kindenesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why go I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily vnto mee: where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, and defende my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth mee?

3 Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 How thou hast driuen out the heathen with thy hande, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sworde: neither was it their owne arme that helped them.

4 But thy right hande and thine arme, and the light of thy countenance: because thou haddest a fa-

uour

nour vnto them.

5 Thou art my king (O God:) sende helpe vnto Jacob.

6 Through thee will we ouerthrow our enemies: and in thy name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sworde that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 Wee make our boast of God all day long: & will praise thy name for euer.

10 But nowe thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goodes.

12 Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a byworde among the heathen: and that the people shake their heades at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voyce of the slaunderer & blasphemer: for the enemie and auenger.

18 And though all this bee come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neither our steppes gone out of the way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If wee haue forgotten the name of our God, & holden vp our handes to any strange God: shall not God search it out? for hee knoweth the very secretes of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lorde, why sleepest thou: awake, and bee not absent from vs for euer.

24 Wherefore hydest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought lowe, euen vnto the dust: our bellie cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the thinges which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fayrer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

4 Girde thee with thy sworde vpon thy thigh, O thou most mightie: according to thy worshippe and renoume.

5 Good lucke haue thou with thine honour: ride on, because of the worde of trueth, of meekenes, and righteousnes, and thy right hand shall teach thee terrible things.

6 Thy

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middes among the kings enemies.

7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy GOD) hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hande did stande the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought golde.

15 She shal be brought vnto the king in rayment of needle worke: the virgins that bee her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter into the kings palace.

17 In steade of thy fathers thou shalt haue children: whom thou maiest make princes in all lands.

18 I will remember thy name from one generation vnto another: therefore shall the people giue thankes vnto thee, world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will not we feare though the earth be moued: and though the hilles bee caried into the middes of the sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shall shee not be remoued: God shall helpe her, and that right earely.

6 The heathen make much a doe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lorde of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, and beholde the workes of the Lorde: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: hee breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will bee exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge.

Omnes

Omnes gentes plaudite. Psal. 47.

CLappe your handes together, (all yee people:) O sing vnto God with ỹ voyce of melodie. Euening prayer.

2 For the Lorde is high, & to bee feared: he is ỹ great king vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a mery noyse: & the Lorde with the sound of the trumpe.

6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our king.

7 For God is the king of all the earth: sing ye prayses with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very hie exalted) doeth defende the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praysed: in the Citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of ỹ whole earth: vpon the Northside lieth the citie of the great king, God is wel knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorowe: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue wee seene in the citie of the Lord of hosts, in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnes (O God:) in the middes of thy temple.

9 O God, according vnto thy name, so is thy praise vnto the worlds end: thy right hande is full of righteousnesse.

10 Let the mount Sion reioyce, & the daughters of Juda be glad: because of thy iudgements.

11 Walke about Sion, and go round about her: & tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tel them that come after.

13 For this God is our God for euer and euer: hee shalbe our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare ye this all yee people: ponder it with your eares all ye that d'well in the world.

2 High and lowe, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare vnto the parable: and shewe my darke speech vpon the harpe.

5 Wherefore shoulde I feare in the daies of wickednesse: & when the wickednesse of my heeles compasseth me round about:

6 There be some that put their trust in their goods: and

and boast them selues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For hee seeth that wise men also die, and perish together: as well as the ignorant and foolish, & leaue their riches for other.

11 And yet they thinke that their houses shall continue for-euer: and that their dwelling places shal endure from one generation to another, & cal the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may bee compared vnto the beastes that perish, this is the way of them.

13 This is their foolishnes: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God shall deliuer my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him whē he dyeth: neither shall his pompe follow him.

18 For while he liued, he counted him selfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall folow the generation of his fathers: and

and shall neuer see light.

20 Man being in honor, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen ỹ most mighty God, hath spoken: and called the worlde, from the rising vp of the sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shal goe before him a consuming fire, & a mighty tempest shalbe stirred vp round about him.

4 Hee shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnes: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offringes: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beastes of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I knowe all the foules vpon the mountaines: & the wilde beastes of the field are in my sight.

12 If I bee hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

13 Thinkest thou that I will eate bulles flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly sayde God: why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set foorth deceite.

20 Thou satest and spakest agaynst thy brother: yea, and hast slaundered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, will I shewe the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon me (O God) after thy great goodnes: according vnto the multitude of thy mercies, doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faultes: and my sinne

is

is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hisope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and renue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirite.

13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes, (O Lorde:) and my mouth shall shewe thy praise.

16 For thou desirest no sacrifice, els woulde I giue it thee: but thou delightest not in burnt offrings.

17 The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.

18 O be

18 O be fauourable & gratious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offeringes and oblations: then shall they offer yong bullockes vpon thine altar.

Quid gloriaris. Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischiefe?

2 Whereas the goodnesse of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: & to talke of lyes more then righteousnes.

5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened him selfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I will alwaies giue thankes vnto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath sayde in his heart: there is no God.

2 Corrupt are they, & become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that woulde vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without vnderstãding that worke wickednes: eating vp my people as if they would eate bread: they haue not called vpon God.

6 They were afraide where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lorde woulde deliuer his people out of captiuitie.

8 Then shoulde Iacob reioyce: and Israel shoulde be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For straungers are risen vp against me: and tyrantes (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vphold my soule.

5 He shal reward euil vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and

praise

praise thy name (O Lorde:) because it is so comfortable.

7 For he hath deliuered mee out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus.. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, and heare mee: howe I mourne in my prayer, and am vexed.

3 The enemie cryeth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a Doue: for then would I flee away, and be at rest.

7 Loe, then woulde I get me away farre off: and remaine in the wildernesse.

8 I woulde make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) & deuide them: for I haue spied vnrighteousnesse, and strife in the citie.

10 Daye and night they goe about within the walles thereof: mischiefe also and sorowe are in the middes of it.

11 Wickednesse is therein: deceite and guile goe not out of their streetes.

12 For it is not an open enemie that hath done mee this dishonour: for then I coulde haue borne it.

13 Neither

13 Neither was it mine aduersarie that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friendes.

16 Let death come hastily vpon them, and let them go downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.

20 Yea, euen God that endureth for euer shal heare me, and bring them downe: for they will not turne, nor feare God.

21 He laide his handes vpon such as bee at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes.

23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood thirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shalbe in thee, O Lord.

Miserere

Miserere mei Deus. Psal. 56.

BE mercifull vnto mee, O God, for man goeth about to deuoure mee: hee is dayly fighting and troubling me. Morning prayer.

2 Mine enemies are dayly in hande to swallowe mee vp: for they bee many that fight against mee, O thou most highest.

3 Neuertheless, though I am sometime afraide: yet put I my trust in thee.

4 I will praise God because of his worde: I haue put my trust in God, and will not feare what flesh can do vnto me.

5 They dayly mistake my woordes: all that they imagine, is to do me euill.

6 They holde altogether, and keepe themselues close: and marke my steppes, when they lay waite for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittinges, put my teares into thy bottell: are not these thinges noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies bee put to flight: this I knowe, for God is on my side.

10 In Gods worde will I reioyce: in the Lordes word will I comfort me.

11 Yea in God haue I put my trust: I will not be afraid what man can do vnto me.

12 Vnto thee (O God) will I paye my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, bee mercifull vnto mee, for my soule trusteth in thee: and vnder the shadowe of thy winges shall bee my refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shall send forth his mercie and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sworde.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layde a net for my feete, and pressed downe my soule: they haue digged a pitte before mee, and are fallen into the middes of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake lute and harpe: I my selfe will awake right earely.

10 I wil giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For ỹ greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O yee congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your handes deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they bee borne they goe astray, and speake lyes.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them bee rooted out.

7 Let them consume away like a Snaile, and bee like the vntimely fruite of a woman: and let them not see the Sunne.

8 Or euer your pottes bee made whote with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when hee seeth the vengeance: he shall wash his footesteps in the blood of the vngodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer mee from mine enemies, (O God:) defende mee from them that rise vp against me.

2 O deliuer mee from the wicked doers: and saue mee from the blood thirstie men.

3 For loe, they lie wayting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare them selues without my faulte: arise thou therefore to helpe mee, and beholde.

5 Stande vp (O Lorde God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offende of malicious wickednes.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, and swords are in their lippes: for who doeth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let mee see my desire vpon mine enemies.

11 Slay them not, least my people forget it: but scatter them abroade among the people, & put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the wordes

wordes of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lyes.

13 Consume them in thy wrath, consume them, that they may perish: and knowe that it is GOD which ruleth in Jacob, and vnto the endes of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bene my defence and refuge in the daye of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, & scattered vs abroade: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast moued the lande, and deuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and deuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephra-

im also is the strength of my head, Juda is my lawe giuer.

8 Moab is my washpot, ouer Edom wil I cast out my shooe: Philistia be thou glad of me.

9 Who will leade mee into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall wee doe great actes: for it is he that shall treade downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauines.

3 O set mee vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong tower for me against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wings.

5 For thou, O Lorde, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercie and faithfulnes, that they may preserue him.

8 So will I alwayes sing praise vnto thy name: that I may daily perfourme my vowes.

Nonne Deo. Psal. 62.

MY soule truely wayteth still vpon God: for of him commeth my saluation. Morning prayer.

2 Hee verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shalbe slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how we to put him out who God will exalt: their delight is in lies, they giue good wordes with their mouth, but curse with their heart.

5 Neuertheless, my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (yee people:) powre out your hartes before him, for God is our hope.

9 As for the children of men, they are but vaine: ỹ children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robberie, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard ỹ same, that power belongeth vnto God.

12 And that thou Lorde art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie lande, where no water is.

3 Thus haue I looked for thee in holines: that I might behold thy power and glory.

4 For thy louing kindnes is better then the life it selfe: my lippes shal praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.

6 My soule shalbe satisfied euen as it were with marow and fatnesse: when my mouth prayseth thee with ioyful lippes.

7 Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: therefore vnder the shadow of thy winges will I reioyce.

9 My soule hangeth vpon thee: thy right hande hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the swoorde: that they may be a portion for Foxes.

12 But the king shall reioyce in God, all they also that sweare by him, shalbe commended: for ỹ mouth of them that speake lies, shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voice, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide mee from the gathering together of the frowarde: and from the insurrection of wicked doers.

3 Which haue whette their tongue like a swoorde: and shoote out their arrowes, euen bitter woordes.

4 That they may priuily shoote at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and cõmune among themselues howe they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secrete among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shalbe wounded.

8 Yea their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, this hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lorde, and put his trust in him: & all they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art praysed in Sion: and vnto thee shall the vowe be performed in Hierusalem. Euening prayer.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeedes preuaile against mee: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whome thou chooselt and receiuest vnto thee: hee shall dwell in thy court, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.

5 Thou

5 Thou shalt shewe vs wonderfull thinges in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: & the noyse of his waues, and the madnes of his people.

8 They also that dwell in the vttermost partes of the earth, shalbe afraide at thy tokens: thou that makest the outgoinges of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the droppes of raine, & blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes droppe fatnesse.

13 They shall droppe vpon the dwellinges of the wildernesse: and the litle hilles shall reioyce on euery side.

14 The foldes shalbe full of sheepe: the valleyes also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye landes: sing praises vnto the honour of his name, make his praise to be glorious.

2 Say vnto God, O howe wonderfull art thou in thy

in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy name.

4 O come hither, and beholde the workes of God: how wonderfull he is in his doing towarde the children of men.

5 He turned the sea into drie lande: so that they went through the water on foote, there did wee reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God (ye people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laidst trouble vpon our loines.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offrings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.

14 O come hither and hearken all yee that feare God: and I will tell you what hee hath done for my soule.

15 I

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednes with my heart: the Lord will not heare me.

17 But God hath hearde mee: and considered the voyce of my praier.

18 Praysed be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and bee glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all the endes of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But

3 But let the righteous be glad and reioyce before God: let them also be mery and ioyfull.

4 O sing vnto God, & sing prayses vnto his name: magnifie him ỹ rideth vpon the heauens as it were vpon an horse, praise him in his name, yea, and reioice before him.

5 Hee is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of GOD: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sendedst a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the worde: great was the companie of the Preachers.

12 Kinges with their armies did flee & were discomfited: & they of the household deuided the spoyle.

13 Though yee haue lyen among the pottes, yet shall ye be as the winges of a Doue: that is couered with siluer winges, and her feathers like gold.

14 When the almightie scattered kinges for their sake:

sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thousande, euen thousandes of angels: and the Lorde is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thy enemies, that the Lorde God might dwell among them.

19 Praised be the Lorde daily: euen ỹ God which helpeth vs, and powreth his benefites vpon vs.

20 Hee is our God, euen the God of whome commeth saluation: God is the Lorde, by whome wee escape death.

21 God shall wound the head of his enemies: and the hearie scalpe of such a one as goeth on still in his wickednesse.

22 The Lorde hath sayde, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

24 It is well seene, O God, how thou goest: howe thou my God and king goest in the sanctuary.

25 The singers goe before, the minstrels followe after: in the middest are the damosels playing with the tymbrels.

26 Giue thankes, O Israel, vnto God the Lorde

in

in the congregations: from the ground of the heart.

27 There is litle Beniamin their ruler, and the princes of Iuda their counsaile: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mightie, are scattered abroad among the beastes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her handes vnto God.

32 Sing vnto God, O yee kingdoms of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, hee doeth sende out his voyce, yea, and that a mightie voyce.

34 Ascribe yee the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, hee will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue me, O God: for the waters are come in, euen vnto my soule. Euening prayer.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer mee.

3 I am weary of crying, my throate is dry: my sight

ſight fayleth me for wayting ſo long vpon my God.

4 They that hate mee without a cauſe, are mo then the heares of my head: they that are mine enemies, and would deſtroy me giltleſſe, are mightie.

5 I payde them the thinges that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faultes are not hid from thee.

6 Let not them that truſt in thee, O Lorde God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeeke thee, be confounded through mee, O Lorde God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtraunger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chaſtened my ſelfe with faſting: and that was turned to my reproofe.

11 I put on a ſackecloth alſo: and they ieſted vpon me.

12 They that ſit in the gate ſpeake againſt mee: and the drunkards make ſongs vpon me.

13 But Lorde I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy ſaluation.

15 Take me out of the mire, that I ſinke not: oh let me be deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe ſwallowe me vp: and let not the pit ſhut her mouth vpon me.

17 Heare

17 Heare me, O Lorde, for thy louing kindenes is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on mee, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table bee made a snare to take them selues with all: and let the things (that should haue bene for their wealth) bee vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bowe downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.

26 Let their habitation be voyde: and no man to dwell in their tents.

27 For they persecute him whome thou hast smitten: and they talke how they may vexe them whome thou hast wounded.

28 Let them fall from one wickednesse to another, and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not bee written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe (O God) shall lift me vp.

31 I will praise the name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lorde: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, and bee glad: seeke yee after GOD, and your soule shall liue.

34 For the Lorde heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that moueth therein.

36 For God will saue Sion, and builde the cities of Iuda: that men may dwel there, and haue it in possession.

37 The posteritie also of his seruauntes shall inherite it: and they that loue his name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them bee turned backeward and put to confusion that wish me euill.

3 Let them (for their reward) be soone brought to shame: that crye ouer me, There, there.

4 But let all those that seeke thee, bee ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praysed.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lorde make no long tarying.

In te

In te Domine speraui. Psal. 71.

IN thee, O Lorde, haue I put my trust, let me neuer bee put to confusion: but rid mee, & deliuer mee in thy righteousnesse, encline thine eare vnto me, & saue me. Morning prayer.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous and cruell man.

4 For thou, O Lorde God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shalbe alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy prayse: (that I may sing of thy glorie) and honor all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against mee, and they that lay wayte for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perishe, that are against my soule: let them bee couered with shame & dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will prayse thee more and more.

13 My mouth shall daily speake of thy righteousnes and saluation: for I know no ende thereof.

14 I will goe forth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

15 Thou, O God, hast taught mee from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine olde age, whē I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnes, O God, is very high: and great thinges are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh me: yea, and broughtest mee from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I prayse thee and thy faithfulnes (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

21 My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shal talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to do me euill.

Deus iudicium. Psal. 72.

GIue the king thy iudgementes (O God:) and thy righteousnes vnto the kings sonne.

2 Then shall hee iudge the people according vnto right:

right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.

6 Hee shall come downe like the raine into a fleece of wooll: euen as the droppes that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from the one sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kinges of Tharsis and of the Iles shall giue presents: the kings of Arabia and Saba shall bring giftes.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For hee shall deliuer the poore when hee cryeth: the needie also, and him that hath no helper.

13 He shalbe fauourable to the simple and needie: and shall preserue the soules of the poore.

14 Hee shall deliuer their soules from falshode and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shalbe made euer vnto him, and daily shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hilles: his fruite shall shake like Li-

banus, and shalbe greene in the citie, like grasse vpon the earth.

17 His name shall endure for euer, his name shall remaine vnder the sunne among ỹ posterities: which shalbe blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed bee the name of his maiestie for euer: and all the earth shalbe filled with his maiestie, Amen. Amen.

Quam bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheles, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

7 Their eyes swell with fatnes: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.

9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) howe shoulde God perceiue it:

is

is there knowledge in the most higheſt?

12 Loe, theſe are the vngodly, theſe proſper in the world, and theſe haue riches in poſſeſſion: and I ſaid, Then haue I clenſed my heart in vaine, and waſhed my hands in innocencie.

13 All the day long haue I beene puniſhed: and chaſtened euery morning.

14 Yea, and I had almoſt ſaide euen as they: but loe, then ſhould I haue condemned the generation of thy children.

15 Then thought I to vnderſtand this: but it was too harde for me.

16 Vntill I went into the Sanctuary of God: then vnderſtoode I the end of theſe men.

17 Namely, howe thou doeſt ſet them in ſlipperie places: and caſteſt them downe, and deſtroyeſt them.

18 Oh how ſuddenly do they conſume: periſh, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: ſo ſhalt thou make their image to vaniſhe out of the citie.

20 Thus my heart was grieued: and it went euen through thy reines.

21 So fooliſh was I and ignorant: euen as it were a beaſt before thee.

22 Neuertheleſſe, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receiue me with glory.

24 Whome haue I in heauen but thee: and there is none vpon earth that I deſire in compariſon of thee.

25 My fleſh and my heart fayleth: but God is

the ſtrength of my heart, and my portion for euer.

26 For loe, they that forſake thee ſhall perish: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeake of all thy workes (in the gates of the daughter of Sion.)

Vt quid Deus. Pſal. 74.

O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hote againſt the ſheepe of thy paſture?

2 O thinke vpon thy congregation: whome thou haſt purchaſed and redeemed of olde.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Lift vp thy feete, that thou mayeſt vtterly deſtroy euery enemie: which hath done euil in thy ſanctuary.

5 Thine aduerſaries roare in the middes of thy congregations: and ſet vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But nowe they breake downe all the carued worke thereof: with Axes and Hammers.

8 They haue ſet fire vpon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the ground.

9 Yea, they ſaide in their hearts, Let vs make hauock of them altogether: thus haue they burnt vp all the houſes of God in the land.

10 Wee ſee not our tokens, there is not one

Prophet

Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, howe long shall the aduersary doe this dishonour: howe long shall the enemie blaspheme thy name, for euer?

12 Why withdrawest thou thy hande: why pluckest not thou thy right hãd out of thy bosome to consume the enemie?

13 For God is my king of olde: the helpe that is done vpon earth, he doth it himselfe.

14 Thou diddest deuide the Sea through thy power: thou brakest the heades of the Dragons in the waters.

15 Thou smotest the heades of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

16 Thou broughtest out fountaines and waters out of the harde rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: & howe the foolish people hath blasphemed thy name.

20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: & forget not the congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is full of darkenes, and cruel habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy name.

23 Arise,

23 Arise, O God, maintaine thine owne cause: remember how ỹ foolish man blaspheməth thee dayly.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee (O God) doe wee giue thankes: yea vnto thee doe we giue thankes.

2 Thy name also is so nigh: and that doe thy wonderous works declare.

3 When I receiue the congregation: I shall iudge according vnto right.

4 The earth is weake, and al the inhabiters therof: I beare vp the pillars of it.

5 I saide vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the iudge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and hee powreth out of the same.

10 As for the dregs therof: all the vngodly of the earth shal drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 Al the hornes of the vngodly also wil I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Jurie is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shielde, the sword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue found nothing.

6 At thy rebuke (O God of Jacob:) both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenes of man shall turne to thy praise: and the fiercenes of them shalt thou refraine.

11 Promise vnto the Lorde your God, and keepe it, all ye that be rounde about him: bring presentes vnto him that ought to be feared.

12 He shall refraine the spirite of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will crie vnto God with my voyce: euen vnto God will I crie with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lorde: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble

ble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirites.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an ende for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hande of the most highest.

11 I will remember the workes of the Lorde: and call to minde thy wonders of olde time.

12 I will thinke also of all thy workes: and my talking shalbe of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters sawe thee, O God, the waters sawe thee, and were afrayde: the depthes also were troubled.

17 The cloudes powred out water, the ayre thundered: and thine arrowes went abroade.

18 The voyce of thy thunder was heard rounde about: the lightnings shone vpon the grounde, the earth was mooued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great

great waters: and thy footesteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populus. Psal. 78.

HEare my lawe, O my people: encline your eares vnto the woordes of my mouth. Euening prayer.

2 I wil open my mouth in a parable: I will declare hard sentences of old.

3 Which wee haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shewe the honour of the Lorde, his mightie & wonderfull woorkes that he hath done.

5 He made a couenant with Jacob, and gaue Israel a lawe: which he commanded our forefathers to teach their children.

6 That their posteritie might knowe it: & the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the woorkes of God, but to keepe his commandements.

9 And not to bee as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirite cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battaile.

11 They kept not the couenant of God: and would not walke in his lawe.

12 But

12 But forgat what hee had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 Hee deuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also hee ledde them with a cloude: and all the night through with a light of fire.

16 Hee claue the harde rockes in the wildernesse: and gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most highest in the wildernesse.

19 They tempted God in their heartes: and required meate for their lust.

20 They spake against God also, saying: shal God prepare a table in the wildernesse?

21 Hee smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?

22 When the Lorde heard this, hee was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So hee commanded the cloudes aboue: and opened the doores of heauen.

25 Hee rayned downe Manna also vpon them for

for to eate: and gaue them food from heauen.

26 So man did eate Angels foode: and hee sent them meate ynough.

27 Hee caused the East winde to blowe vnder heauen: and through his power hee brought in the South west winde.

28 Hee rayned flesh vpon them as thicke as dust: and feathered foules like as the sande of the sea.

29 He let it fall among their tentes: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, and slue the welthiest of them: yea and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did hee consume in vanitie: and their yeeres in trouble.

34 When he slue them, they sought him: and turned them early, and enquired after God.

35 And they remembred that GOD was their strength: and that the high God was their redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so mercifull that hee forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned hee his wrath away: and

and woulde not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe and tempted God: and moued the holy one in Israel.

43 They thought not of his hande: and of the day when hee deliuered them from the hande of the enemye.

44 Howe he had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them vp: and frogges to destroy them.

47 He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

48 Hee destroyed their Vines with haile stones: and their Mulberie trees with the frost.

49 Hee smote their cattell also with haile stones: and their flockes with hot thunder boltes.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellinges of Ham.

53 But as for his owne people, hee ledde them forth

foorth like sheepe: and caried them in the wildernesse like a flocke.

54 Hee brought them out safely that they shoulde not feare: & ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuarie: euen to his mountaine which he purchased with his right hande.

56 He cast out the heathen also before them: caused their lande to bee deuided among thē for an heritage, and made the tribes of Israel to dwel in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes, & fell away like their forefathers: starting aside like a broken bowe.

59 For they grieued him with their hill altars: & prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 Hee gaue his people ouer also vnto the sworde: and was wroth with his inheritance.

64 The fire consumed their young men: and their maydens were not giuen to mariage.

65 Their priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a gyant refreshed with wine.

67 He smote his enemies in the hinder partes: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there hee builded his temple on high: and laide the foundation of it like the grounde which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepefoldes.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruantes haue they giuen to be meat vnto the fowles of the ayre: and the flesh of thy saintes vnto the beasts of the land.

3 Their blood haue they shedde like water on euery side of Hierusalem: and there was no man to burie them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, howe long wilt thou be angrie: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and laide waste his dwelling place.

8 O remember not our old sinnes, but haue mercy

vpon

vpon vs, and that soone: for wee are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and bee mercifull vnto our sinnes for thy names sake.

10 Wherefore do the heathen say: Where is nowe their God?

11 O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

12 O let the sorowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen folde into their bosome.

14 So wee that bee thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway bee shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shewe thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength and come and helpe vs.

3 Turne vs againe, O God: shewe the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: howe long wilt thou bee angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neigh-

bours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hils were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they which goe by plucke off her grapes?

13 The wild Bore out of the wood doeth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visite this vine.

15 And the place of the vineyarde that thy right hande hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hande bee vpon the man of thy right hande: and vpon the sonne of man whome thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

19 Turne vs againe, O Lord God of hostes: shewe the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Iacob.

2 Take

2 Take the Shalme, bring hither the Tabret: the mery Harpe, with the Lute.

3 Blowe vp the Trumpet in the new moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a lawe of the God of Jacob.

5 This hee ordeyned in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pottes.

7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the lande of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israell would not obey me.

13 So I gaue them vp vnto their owne heartes lust: and let them followe their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bin founde lyars: but their time should haue endured for euer.

17 Hee shoulde haue fed them also with the fynest

wheate floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

Euening prayer.

GOd standeth in the congregation of princes: he is a iudge among gods.

2 Howe longe will yee giue wrong Iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in neede and necessitie haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstande, but walke on still in darkenes: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secrete ones.

4 They haue sayde, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heades together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites:

maelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amelech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraide with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall knowe that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lorde of hostes?

2 My soule hath a desire and longing to enter into the courtes of the Lorde: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrowe hath found her an house, and

the ſwallowe a neſt, where ſhee may lay her young: euen thy altars, O Lorde of hoſtes, my king and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy waies.

6 Which going through the vale of miſerie, vſe it for a well: and the pooles are filled with water.

7 They will goe from ſtrength to ſtrength: and vnto the God of Gods appeareth euery one of them in Sion.

8 O Lorde God of hoſtes, heare my prayer: hearken, O God of Jacob.

9 Beholde, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courtes: is better then a thouſand.

11 I had rather bee a doore keeper in the houſe of my God: then to dwel in the tents of vngodlines.

12 For the Lorde God is a light and defence: the Lord will giue grace and worſhippe, and no good thing ſhall hee withholde from them that liue a godly life.

13 O Lorde God of hoſtes: bleſſed is the man that putteth his truſt in thee.

Benedixiſti Domine. Pſal. 85.

LOrd, thou art become gracious vntothy land: thou haſt turned away the captiuitie of Jacob.

2 Thou haſt forgiuen the offence of thy people: and couered all their ſinnes.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine

thine anger ceaſe from vs.

5 Wilt thou bee diſpleaſed at vs for euer: & wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turne againe & quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercy, O Lorde: and graunt vs thy ſaluation.

8 I will hearken what the Lord God wil ſay concerning me: for hee ſhall ſpeake peace vnto his people, and to his ſaints, that they turne not againe.

9 For his ſaluation is nigh them that feare him: that glory may dwell in our land.

10 Mercie and trueth are met together: righteouſneſſe and peace haue kiſſed ech other.

11 Trueth ſhall floriſh out of the earth: and righteouſneſſe hath looked downe from heauen.

12 Yea, the Lord ſhall ſhewe louing kindneſſe: and our land ſhal giue her increaſe.

13 Righteouſnes ſhall goe before him: and he ſhall direct his going in the way.

Inclina Domine. Pſal. 86.

BOw downe thine eare, O Lord, & heare me: for I am poore, and in miſerie. Morning prayer.

2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruant that putteth his truſt in thee.

3 Be mercifull vnto mee, O Lorde: for I will call dayly vpon thee.

4 Comfort the ſoule of thy ſeruant: for vnto thee (O Lord) doe I lift vp my ſoule.

5 For thou Lorde art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lorde vnto my prayer: and ponder the

the voice of mine humble desires.

7 In ỹ time of my trouble I wil call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lorde:) there is not one that can doe as thou doest.

9 All nations whome thou hast made, shal come and worshippe thee, O Lorde: and shall glorifie thy name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy name.

12 I will thanke thee, O Lorde my God, with all my heart: and wil praise thy name for euermore.

13 For great is thy mercy towarde mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against mee: & the congregations of naughty mẽ haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lorde God) art full of compassion and mercy: long suffring, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, & haue mercie vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaide.

17 Shewe some good token vpon mee for good, that they which hate me may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hilles: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent thinges are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Beholde yee the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shalbe reported, that he was borne in her: and the most high shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and Trumpetters shall bee rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which be out of remēbrance, and are cut away from thy hand.

5 Thou hast laide mee in the lowest pit: in a place of darkenes, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I can not get foorth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out my hands

hands vnto thee.

10 Doest thou shewe wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes be knowen in the darke: and thy righteousnesse in the lande where all things are forgotten?

13 Vnto thee haue I cried, O Lorde: and earely shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the poynt to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias domini. Psal. 89.

Euening prayer.

MY song shall be alway of the louing kindnes of the Lorde: with my mouth will I euer be shewing thy trueth, from one generation to another.

2 For I haue said, Mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lorde, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation

of

of the saints.

6 For who is he among the cloudes: that shall bee compared vnto the Lord?

7 And what is hee among the gods: that shall bee like vnto the Lord?

8 God is very greatly to be feared in the counsaile of the saintes: and to bee had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou hast layde the foundation of the round worlde, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitatiō of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Lorde) that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight shalbe daily in thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glorie of their strength: and in thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our King.

20 Thou

20 Thou spakest sometime in visions vnto thy Saintes, and saydest: I haue layde helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue founde Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hande shall holde him fast: and my arme shall strengthen him.

23 The enemy shall not be able to do him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: & plague them that hate him.

25 My trueth also & my mercy shall bee with him: and in my name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my lawe: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holines that I would not faile Dauid.

35 His

35 His seede shall endure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the moone: and as the faithfull witnes in heauen.

37 But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the grounde.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.

40 All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his swoorde: and giuest not him victorie in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lorde, howe long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember howe short my time is: wherefore hast thou made all men, for nought?

47 What man is hee that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember (Lorde) the rebuke that thy seruants haue: and howe I do beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slaundered the footesteps of thine anoynted:

prayſed be the Lorde for euermore. Amen. Amen.

Domine, refugium. Pſal. 90.

Morning prayer.

LOrde, thou haſt bene our refuge: from one generation to another.

2 Before ỹ mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlaſting, and worlde without ende.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeeres in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 As ſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For we conſume away in thy diſpleaſure: and are afraide at thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſecret ſinnes in the ſight of thy countenance.

9 For when thou art angry, al our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.

10 The dayes of our age are threeſcore yeeres and ten, and though men be ſo ſtrong that they come to foureſcore yeres: yet is their ſtrength then but labour and ſorow, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that we may apply our heartes vnto wiſedome.

13 Turne

13 Turne thee againe (O Lorde) at the last: and be gratious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shall wee reioyce and bee glad all the dayes of our life.

15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shewe thy seruants thy worke: and their children thy glorie.

17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the almightie.

2 I will say vnto the Lord, Thou art my hope and my strong holde: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrowe that flieth by day.

6 For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroieth in the noone day.

7 A thousande shall fall before thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.

9 For thou Lorde art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nie thy dwelling.

11 For hee shall giue his angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their handes: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou treade vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my name.

15 Hee shall call vpon me, and I will heare him: yea, I am with him in trouble, I wil deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shewe him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, O most highest.

2 To tell of thy louing kindnes earely in the morning: and of thy trueth in the night season.

3 Upon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

4 For thou Lorde hast made me glad thorowe thy workes: and I will reioyce in giuing prayse for the operations of thy handes.

5 O Lord, howe glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and

and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, & when all the workers of wickednes doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lorde) loe thine enemies shall perish: and all the workers of wickednes shalbe destroyed.

9 But my horne shall bee exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lorde: shall flourish in the courtes (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shalbe fat and well liking.

14 That they may shewe howe true the Lorde my strength is: and that there is no vnrighteousnes in him.

Dominus regnauit. Psal. 93.

THe Lorde is king, and hath put on glorious apparell: the Lorde hath put on his apparell, and girded himselfe with strength. Euening prayer.

2 Hee hath made the round world so sure: that it cannot be moued.

3 Euer since the world began, hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lorde) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on high is mightier.

6 Thy testimonies, O Lorde, are very sure: holines becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lorde God to whom vengeance belongeth: thou God to whome vengeance belongeth, shewe thy selfe.

2 Arise thou iudge of the worlde: and reward the proud after their deseruing.

3 Lord, how long shal the vngodly: howe long shal the vngodly triumph?

4 Howe long shall all wicked doers speake so disdainfully: and make such proude boasting?

5 They smite downe thy people, O Lorde: & trouble thine heritage.

6 They murther the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lorde shall not see: neither shall the God of Jacob regarde it.

8 Take heede ye vnwise among the people: O yee fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vayne.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

14 For the Lorde will not faile his people: neither will he forsake his inheritance.

15 Untill righteousnesse turne againe vnto iudgement: all such as be true in heart shall followe it.

16 Who will rise vp with mee against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had bene put to silence.

18 But when I sayde my foote hath slipped: thy mercie (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a lawe?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickednesse, & destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

O Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation. Morning prayer.

2 Let vs come before his presence with thankes giuing: and shewe our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King

aboue all gods.

4 In his hande are all the corners of the earth: and the strength of the hilles is his also.

5 The sea is his, and he made it: and his handes prepared the drie land.

6 O come, let vs worshippe and fall downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and wee are the people of his pasture and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and sawe my workes.

10 Fourty yeeres long was I grieued with this generation, and said: it is a people that do erre in their hearts, for they haue not knowen my wayes.

11 Vnto whome I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lorde a newe song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lorde, and praise his name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lorde is great, and can not worthilie bee prayed: hee is more to be feared then all gods.

5 As for all the gods of the heathen, they bee but idoles: but it is the Lorde that made the heauens.

6 Glory

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe vnto the Lord, (ye kinreds of ỹ people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lorde the honour due vnto his name: bring presents, and come into his courtes.

9 O worshippe the Lord in the beautie of holines: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lorde is king: and that it is he which hath made the rounde world so fast ỹ it cannot be moued, and howe that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, & all that therein is.

12 Let the fielde bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for he commeth to iudge the earth: and with righteousnes to iudge the worlde, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lorde is king, the earth may bee glad thereof: yea, the multitude of the Iles may bee glad thereof.

2 Cloudes and darkenes are rounde about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the worlde: the earth sawe it, and was afraide.

5 The hilles melted like waxe at the presence of

the Lorde: at the presence of the Lorde of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worshippe carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: & the daughters of Juda were glad, because of thy iudgementes, O Lorde.

9 For thou Lorde art higher, then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lorde, see that yee hate the thing which is euil: the Lord preserueth the soules of his saints, he shall deliuer them from the hand of the vngodly.

11 There is sprong vp a light for the righteous: & ioyfull gladnes for such as be true hearted.

12 Reioyce in the Lorde yee righteous: and giue thankes for a remembrance of his holines.

Cantate Domino. Psal. 98.

Euening prayer.

SIng vnto the Lord a new song: for hee hath done marueylous things.

2 With his owne right hande, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lorde declared his saluation: his righteousnesse that he openly shewed in the sight of the heathen.

4 He hath remembred his mercy & trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

5 Shewe your selues ioyful vnto the Lorde all ye landes: sing, reioyce, and giue thankes.

6 Praise

6 Praise the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With trumpets also and shaumes: O shewe your selues ioyfull before the Lord the king.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwel therein.

9 Let the floods clap their handes, and let the hils be ioyfull together before the Lord: for hee is come to iudge the earth.

10 With righteousnesse shall hee iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lorde is King, bee the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lorde our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call vpon his name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his testimonies, and the lawe that hee gaue them.

8 Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst their own inuentions.

9 O magnifie the Lorde our God, and worshippe him

him vpon his holy hill: for the Lorde our GOD is holy.

Iubilate Deo. Psal. 100.

O Be ioyfull in the Lorde all yee landes: serue the Lorde with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanks giuing, and into his courtes with praise: be thankefull vnto him, and speake good of his name.

4 For the Lord is gratious, his mercie is euerlasting: and his trueth endureth from generatiō to generation.

Misericordiam & iudicium. Psal. 101.

MY song shalbe of mercie & iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlines.

3 When wilt thou come vnto mee: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hande, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A frowarde heart shall depart from mee: I will not know a wicked person.

6 Who so priuily slaundereth his neighbour: him will I destroy.

7 Who so hath also a proude looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as bee faithful in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shall bee my seruant.

seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lord.

Domine exaudi. Psal. 102.

HEare my prayer, O Lorde: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are brent vp as it were a firebrande.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelican in the wildernesse: and like an owle that is in the desart.

7 I haue watched, and am euen as it were a sparowe: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are madde vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadowe: and I am withered like grasse.

12 But

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

14 And why? thy seruantes thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy name, O Lord: and all the kings of the earth thy maiestie.

16 When the Lorde shall builde vp Sion: and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shalbe written for those that come after: and the people which shall bee borne, shall prayse the Lord.

19 For he hath looked downe from his sanctuary: out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the name of the Lorde in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I sayde, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they

all

all shall waxe olde as doeth a garment.

27 And as a vesture shalt thou chaunge them, & they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: & their seede shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy name.

2 Praise the Lord, O my soule: and forget not all his benefites.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnes.

5 Which satisfieth thy mouth with good thinges: making thee yong and lustie as an eagle.

6 The Lorde executeth righteousnes and iudgement: for all them that are oppressed with wrong.

7 Hee shewed his waies vnto Moses: his workes vnto the children of Israel.

8 The Lorde is full of compassion and mercie: long suffering and of great goodnes.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke howe high the heauen is in comparison of the earth: so great is his mercie also towarde them that feare him.

12 Looke howe wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto thē that feare him.

14 For

14 For hee knoweth whereof we bee made: hee remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee florisheth as a flowre of the fielde.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lorde endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens childrem.

18 Euen vpon such as keepe his couenant: and thinke vpon his commaundements to doe them.

19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O prayse the Lorde, yee angels of his, yee that excell in strength: ye that fulfil his commaundement, and hearken vnto the voyce of his wordes.

21 O praise the Lord, al ye his hostes: yee seruants of his that do his pleasure.

22 O speake good of the Lorde, al yee workes of his, in al places of his dominion: praise thou ℣ Lorde, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, & walketh vpon the wings of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He

5 He layde the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hils.

7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

8 They goe vp as high as the hilles, and downe to the valleyes beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their boundes, which they shall not passe: neyther turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hilles.

11 All beastes of the fielde drinke thereof: and the wilde Asses quenche their thirst.

12 Beside them shal ỹ foules of the ayre haue their habitation: and sing among the braunches.

13 Hee watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 Hee bringeth foorth grasse for the cattell: and greene herbe for the seruice of men.

15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a chearefull countenance, and bread to strength mans heart.

16 The trees of the Lord also are full of sappe: euen the Cedars of Libanus, which hee hath planted.

17 Wherein the birdes make their nestes: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde Goates: and so are the stonie rockes for the Conies.

19 He appointed the Moone for certaine seasons: and

and the Sunne knoweth his going downe.

20 Thou makest darknesse, that it may be night: wherein all the beastes of the forest do moue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lorde, howe manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small & great beastes.

26 There goe the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wayte all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hande, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath they die, and are turned againe to their dust.

30 When thou lettest thy breath goe foorth, they shall bee made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lord shall endure for euer: the Lorde shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hilles they shall smoke.

33 I will singe vnto the Lorde as longe as I liue:

I

I will prayse my God, while I haue my being.

34 And so shall my wordes please him: my ioy shall be in the Lord.

35 As for sinners, they shall bee consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lord, O my soule, prayse the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lorde, and call vpon his name: tell the people what thinges he hath done.

2 O let your songs be of him, & prayse him: and let your talking bee of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous woorkes that hee hath done: his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Jacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bene alway mindefull of his couenant and promise: that hee made to a thousand generations.

9 Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

10 And appoynted the same vnto Jacob for a lawe: and to Israel for an euerlasting testament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a fewe of them: and

they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen kings for their sakes.

15 Touch not mine anointed: and do my Prophets no harme.

16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Ioseph which was sold to be a bond seruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Until the time came that his cause was knowen: the word of the Lorde tried him.

20 The king sent and deliuered him: the prince of the people let him go free.

21 He made him Lord also of his house: and ruler of all his substance.

22 That he might enstourme his princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.

24 And hee encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the lande of Ham.

28 Hee sent darkenes, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and slue

their

their fish.

30 Their land brought forth Frogges: yea, euen in their kings chambers.

31 Hee spake the worde, and there came all maner of flyes: and lice in their quarters.

32 He gaue them haile stones for raine: & flames of fire in their lande.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

34 He spake the worde, & the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their lande, and deuoured the fruite of their ground.

35 He smote all the first borne in their lande: euen the chiefe of all their strength.

36 Hee brought them forth also with siluer and golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraide of them.

38 He spread out a cloude to bee a couering: and fire to giue light in the night season.

39 At their desire hee brought quailes: and hee filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: & obserue his lawes.

Confitemini domino. Psal. 106.

Euening prayer.

O Giue thankes vnto the Lorde, for hee is gracious: and his mercy endureth for euer.

2 Who can expresse the noble acts of the Lord: or shew forth all his prayse?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember mee, O Lorde, according to the fauour that thou beareſt vnto thy people: O visite mee with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, & giue thankes with thine inheritance.

6 Wee haue sinned with our fathers: wee haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, euen at the red sea.

8 Nevertheleſſe, hee helped them for his names sake: that hee might make his power to bee knowen.

9 Hee rebuked the red sea also, and it was dryed vp: so he ledde them through the deepe, as through a wildernesse.

10 And hee saued them from the aduersaries hande: and deliuered them from the hande of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his wordes: & sang prayse vnto him.

13 But

13 But within a while they forgate his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernesse: and they tempted God in the desart.

15 And he gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the saint of the Lorde.

17 So the earth opened, and swalowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a Calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearfull things by the red sea.

23 So he saide he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrowe them in the wildernesse.

27 To cast out their seede among the nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stoode vp Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnes: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirite: so that hee spake vnaduisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commaunded them.

35 But were mingled among the heathen: and learned their workes.

36 Insomuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shedde innocent blood, euen the blood of their sõnes, and of their daughters: whom they offred vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stayned with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lorde kindled against his people: insomuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hande of the heathen: and they that hated them were lordes ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did hee deliuer them: but they rebelled

rebelled against him with their owne inuentions, & were brought downe in their wickednesse.

43 Neuertheless, when hee sawe their aduersitie: he heard their complaint.

44 Hee thought vpon his couenant, & pitied them according vnto the multitude of his mercies: yea, hee made all those that had ledde them away captiue to pitie them.

45 Deliuer vs (O Lorde our God) and gather vs from among the heathen: ℣ we may giue thanks vnto thy holy name, and make our boast of thy praise.

46 Blessed be the Lorde God of Israel, from euerlasting, and world without ende: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

OGiue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer. Morning prayer.

2 Let them giue thankes whom the Lorde hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the landes, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungrie and thirstie: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: & hee deliuered them from their distresse.

7 Hee led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lorde

for his goodnesse: and declare the wonders that hee doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungrie soule with goodnes.

10 Such as sit in darkenesse and in the shadowe of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lorde: and lightly regarded the counsell of the most high.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenes, and out of the shadowe of death: and brake their bondes in sunder.

15 O that men woulde therfore praise the Lorde for his goodnes: & declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: & smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednes.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doze.

19 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.

20 He sent his worde and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lorde for his goodnes: & declare the wonders that hee doth for the children of men.

22 That they would offer vnto him the sacrifice

of

of thankes giuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in shippes: and occupie their business in great waters.

24 These men see the works of the Lorde: and his wonders in the deepe.

25 For at his worde the stormy winde ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to ỹ deepe: their soule melteth away because of the trouble.

27 They reele to and fro, & stacker like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men woulde therefore praise the Lorde for his goodnes: and declare the wōders that he doeth for the children of men.

32 That they would exalt him also in the congregation of the people: and praise him in the seate of the elders.

33 Which turneth the floods into a wildernesse: and dryeth vp the water springs.

34 A fruitful land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe hee maketh the wildernesse a standing water: and water springs of a drie ground.

36 And there he setteth the hungrie: that they may builde them a citie to dwell in.

37 That

37 That they may sowe their lande, & plant vineyardes: to yeelde them fruites of increase.

38 He blesseth them, so that they multiplie exceedingly: and suffreth not their cattell to decrease.

39 And againe, when they are minished and brought lowe: through oppressiō, through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: & let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of miserie: and maketh him houholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednes shalbe stopped.

43 Who so is wise, will ponder these thinges: and they shall vnderstande the louing kindnesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is readie (my heart is ready:) I will sing and giue praise with the best member that I haue.

2 Awake thou Lute & Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holines: I will reioyce there-

therefore and diuide Sichem, and mete out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong citie: & who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou God goe forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall treade downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with wordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take nowe my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes bee fewe: and let another take his

his office.

8 Let his children be fatherles: and his wife a widowe.

9 Let his children be vagabondes, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: & let the strangers spoile his labour.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednes of his fathers bee had in remembrance in the sight of the Lorde: and let not the sinne of his mother bee done away.

14 Let them alway be before the Lorde: that hee may roote out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lorde vnto mine enemies:: and to those that speake euill against my soule.

20 But deale thou with mee (O Lorde God) according

cording vnto thy name: for sweete is thy mercie.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadowe that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) oh saue me according to thy mercy.

26 And they shall knowe howe that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against mee, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

29 As for mee, I will giue great thankes vnto the Lorde with my mouth: and prayse him among the multitude.

30 For hee shall stande at the right hande of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus, Psal. 110.

THe Lord saide vnto my Lord: sit thou on my right hande, vntill I make thine enemies thy footestoole. Morning prayer.

2 The Lorde shall send the rod of thy power out of Sion: bee thou ruler euen in the middes among thine enemies.

3 In the day of thy power shall the people offer thee free will offrings with an holy worshippe: the dewe

de we of thy birth is of the wombe of the morning.

4 The Lorde sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lorde vpon thy right hande: shall wounde euen kings in the day of his wrath.

6 Hee shall iudge among the Heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countries.

7 Hee shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thankes vnto the Lorde with my whole heart: secretly among the faithfull, and in the congregation.

2 The workes of the Lorde are great: sought out of all them that haue pleasure therein.

3 His worke is worthie to bee praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lorde hath so done his marueilous workes: that they ought to bee had in remembrance.

5 He hath giuen meate vnto them that feare him: hee shall euer be mindfull of his couenant.

6 Hee hath shewed his people the power of his workes: that hee may giue them the heritage of the Heathen.

7 The workes of his handes are veritie and iudgement: all his commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his couenant for euer, holy and reuerent is his name.

10 The feare of the Lorde is the beginning of wisedome:

wisedome: a good vnderstanding haue all they that doe thereafter, the prayse of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lorde: hee hath great delight in his commandements.

2 His seede shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

5 A good man is mercifull and lendeth: and will guide his wordes with discretion.

6 For he shall neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

7 He will not be afraide for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shalbe exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (O ye seruants:) O praise the name of the Lord.

2 Blessed be the name of the Lord: from this time forth for euermore.

3 The Lordes name is praysed: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lorde is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth him selfe to beholde the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That hee may set him with the princes: euen with the princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his sanctuarie: and Israel his dominion.

3 The sea sawe that, and fled: Jordane was driuen backe.

4 The mountaines skipped like Rammes: and the litle hilles like yong sheepe.

5 What ayleth thee, O thou sea, that thou fleddest: and thou Jordane, that thou wast driuen backe?

6 Ye mountaines that yee skipped like Rammes: and ye litle hilles like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the harde rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the praise: for thy louing mercie, and for thy truethes sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, hee is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue handes, and handle not, feete haue they, and walke not: neither speake they through their throate.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defender.

10 Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.

11 Ye that feare the Lorde, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindeful of vs, and he shal blesse vs: euen he shal blesse the house of Israel, he shal blesse the house of Aaron.

13 He shall blesse them that feare the Lorde: both small and great.

14 The Lorde shall encrease you more and more: you and your children.

15 Ye are the blessed of the Lorde: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lorde: neither all they that go downe into the silence.

18 But we will praise the Lorde: from this time forth for euermore. Prayse the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that ỹ Lord hath heard the voyce of my prayer.

2 That he hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauines, and I shall call vpon the name of the Lorde: O Lorde, I beseech thee deliuer my soule.

5 Gracious is the Lorde and righteous: yea our God is mercifull.

6 The Lorde preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lorde hath rewarded thee.

8 And why? thou hast deliuered my soule frō death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lorde: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I sayde in my haste, All men are lyars.

11 What reward shall I giue vnto the Lorde: for all the benefites that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the name of the Lorde.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lorde, is the death of his saints.

14 Behold

14 Beholde (O Lord) howe that I am thy seruant: I am thy seruant, and the sonne of thine handemaid, thou hast broken my bones in sunder.

15 I wil offer to thee the sacrifice of thanksgiuing: and will call vpon the name of the Lorde.

16 I wil pay my vowes vnto the Lord, in the sight of all his people: in the Courtes of the Lordes house, euen in the middes of thee, O Hierusalem. Prayse the Lorde.

Laudate Dominum. Psal. 117.

O Prayse the Lord all ye Heathen: prayse him all ye nations.

2 For his mercifull kindenesse is euer more and more toward vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lorde, for he is gracious: because his mercy endureth for euer.

2 Let Israel nowe confesse, that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron nowe confesse: that his mercy endureth for euer.

4 Yea, let them nowe that feare the Lord confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doth vnto me.

7 The Lorde taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lorde: then to put any confidence in man.

9 It is better to trust in the Lorde: then to put

any confidence in princes.

10 All nations compassed me round about: but in the name of the Lord will I destroy them.

11 They kept me in on euery side, they kept mee in (I say) on euery side: but in the name of the Lord will I destroy them.

12 They came about mee like Bees, & are extinct euen as the fire among the thornes: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord was my helpe.

14 The Lorde is my strength and my song: and is become my saluation.

15 The voyce of ioy & health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hande of the Lorde hath the preeminence: the right hand of the Lorde bringeth mightie things to passe.

17 I will not die but liue: and declare the workes of the Lord.

18 The Lorde hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousnesse: that I may go into them, and giue thankes vnto the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lorde hath made:

wee

we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord sende vs nowe prosperitie.

26 Blessed be he that commeth in the name of the Lorde: we haue wished you good luche, ye that be of the house of the Lord.

27 God is the Lorde which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that that are vndefiled in the way: and walke in ỹ law of the Lord. Euening prayer.

2 Blessed are they ỹ keepe his testimonies: & seeke him wt their whole heart.

3 For they which do no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandements.

7 I will thanke thee with an vnfayned heart: when I shall haue learned the iudgementes of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy wordes haue I hid within mine heart: that I should not sinne against thee.

4 Blessed art thou, O Lorde: O teach me thy statutes.

5 With my lippes haue I beene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commaundements: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, & keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy law.

3 I am a stranger vpon earth: O hide not thy commaundements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commaundements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsaylers.

Ad-

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou mee accoꝛding to thy woꝛde.

2 I haue knowledged my waies, and thou heardest me: O teach me thy statutes.

3 Make mee to vnderstande the way of thy commandements: and so shall I talke of thy wonderous woꝛkes.

4 My soule melteth away foꝛ very heauinesse: cõfoꝛt thou mee accoꝛding vnto thy woꝛde.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I haue chosen the way of trueth: and thy iudgements haue I laide befoꝛe me.

7 I haue sticken vnto thy testimonies: O Loꝛde confound me not.

8 I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

TEach mee, O Loꝛde, the way of thy statutes: & I shall keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, & I shall keepe thy lawe: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy commandements: foꝛ therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, leaſt they beholde vanitie: and quicken thou me in thy way.

6 O stablish thy woꝛde in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraide of: foꝛ thy iudgements are good.

8 Beholde, my delight is in thy commandements: O quicken me in thy righteousnes.

Et veniat super me.

LEt thy louing mercie come also vnto me, O Lord: euen thy saluation, according vnto thy worde.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy lawe: yea, for euer and euer.

5 And I wil walke at libertie: for I seeke thy commandements.

6 I wil speake of thy testimonies also, euen before kings: and will not be ashamed.

7 And my delight shall bee in thy commaundements: which I haue loued.

8 My handes also will I lift vp vnto thy commandements, which I haue loued: & my study shall be in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruaunt, as concerning thy worde: wherein thou hast caused mee to put my trust.

2 The same is my comfort in my trouble: for thy worde hath quickened me.

3 The proude haue had me exceedingly in derision: yet haue I not shrinked from thy lawe.

4 For I remẽbred thine euerlasting iudgementes, O Lord: and receiued comfort.

5 I am horribly afraide: for the vngodly that forsake thy lawe.

6 Thy

6 Thy statutes haue bene my songes: in the house of my pilgrimage.

7 I haue thought vpon thy name, O Lorde, in the night season: and haue kept thy lawe.

8 This I had: because I kept thy commaundements.

Portio mea Domine.

THou art my portion, O Lorde: I haue promised to keepe thy lawe.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne waies to remembrance: and turned my feete vnto thy testimonies.

4 I made haste, and prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: & keepe thy commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding & knowledge: for I haue beleeued thy commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach mee thy statutes.

5 The proude haue imagined a lie against mee: but

but I will keepe thy commãdements with my whole heart.

6 Their heart is as fatte as brawne: but my delight hath beene in thy lawe.

7 It is good for mee that I haue beene in trouble: that I may learne thy statutes.

8 The law of thy mouth is dearer vnto mee: then thousands of gold and siluer.

Manus tuæ fecerunt me.

Euening prayer.

THy handes haue made mee, & fashioned me: O giue mee vnderstanding, that I may learne thy commandements.

2 They that feare thee, will bee glad when they see mee: because I haue put my trust in thy word.

3 I knowe (O Lorde) that thy iudgements are right: and that thou of very faithfulnes hast caused me to be troubled.

4 O let thy mercifull kindnes bee my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy law is my delight.

6 Let the proude be confounded, for they goe wickedly about to destroy mee: but I will bee occupied in thy commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluatiõ: and I haue a good hope because of thy word.

2 Mine eies long sore for thy word: saying, O whẽ wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

4 Howe many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proude haue digged pits for me: which are not after thy lawe.

6 All thy commaundements are true: they persecute me faithly, O be thou my helpe.

7 They had almost made an ende of me vpon earth: but I forsooke not thy commandements.

8 O quicken me after thy louing kindenesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lorde, thy worde: endureth for euer in heauen.

2 Thy trueth also remayneth from one generation to another: thou hast laide the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy lawe: I should haue perished in my trouble.

5 I will neuer forget thy commaundements: for with them thou hast quickened me.

6 I am thine, oh saue mee: for I haue sought thy commandements.

7 The vngodly laide wayte for me, to destroy mee: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

LOrde what loue haue I vnto thy lawe: all the day long is my study in it.

2 Thou

2 Thou through thy commaundements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keepe thy commaundements.

5 I haue refrayned my feete from euery euill way: that I may keepe thy word.

6 I haue not shunned from thy iudgementes: for thou teachest me.

7 O how sweete are thy wordes vnto my throte: yea, sweeter then hony vnto my mouth.

8 Through thy commaundements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy word is a lanterne vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

4 Let the free will offringes of my mouth please thee, O Lorde: and teach me thy iudgements.

5 My soule is alway in my hande: yet doe I not forget thy lawe.

6 The vngodly haue laide a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claymed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos

Iniquos odio habui.

I Hate them that imagine euill thinges: but thy law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish mee according vnto thy woorde, that I may liue: and let mee not bee disappointed of my hope.

5 Holde thou mee vp, and I shall bee safe: yea, my delight shalbe euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proude do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O graunt me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lorde to lay to thine hande: for they haue destroyed thy lawe.

7 For I loue thy commandements: aboue gold and precious stone.

8 Therefore holde I straite all thy commaundements:

dements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy worde goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drewe in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be mercifull vnto mee: as thou vsest to doe vnto those that loue thy Name.

5 Order my steppes in thy worde: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shewe the light of thy countenance vpon thy seruant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keepe not thy lawe.

Iustus es Domine.

RIghteous art thou, O Lorde: and true is thy iudgement.

2 The testimonies that thou hast commaunded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes.

4 Thy worde is tryed to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousnes is an euerlasting righteousnes: and thy lawe is the trueth.

7 Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy commandements.

8 The righteousnesse of thy testimonies is euerlasting: O graunt mee vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare me, O Lord, I will keepe thy statutes. Euening prayer.

2 Yea, euen vpon thee do I call: helpe me, and I shall keepe thy testimonies.

3 Earely in the morning do I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy wordes.

5 Heare my voyce (O Lorde) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They drawe nigh that of malice persecute mee: and are farre from thy lawe.

7 Be thou nigh at hand, O Lorde: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I doe not forget thy lawe.

2 Auenge thou my cause and deliuer me: quicken me according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

6 It grieueth me when I see the transgressours: because

because they keepe not thy lawe.

7 Consider, O Lorde, howe I loue thy commandements: O quicken mee according to thy louing kindnesse.

8 Thy woorde is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy wordes.

2 I am as glad of thy worde: as one that findeth great spoyles.

3 As for lyes, I hate and abhorre them: but thy lawe doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy lawe: and they are not offended at it.

6 Lord, I haue loooked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy worde: for all thy commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy

thy commandements.

6 I haue longed for thy sauing health, O Lorde: and in thy lawe is my delight.

7 Oh let my soule liue, and it shall prayse thee: and thy iudgementes shall helpe me.

8 I haue gone astray like a sheepe y^t is lost: oh seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called vpon the Lorde: and he heard me. Morning prayer.

2 Deliuer my soule, O Lorde, from lying lips: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with hot burning coles.

4 Wo is me, that I am constrained to dwell with Mesech: and to haue myne habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but whē I speake vnto them thereof: they make them ready to battaile.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lorde: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

4 Beholde, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lorde himselfe is thy keeper: the Lorde is thy defence vpon thy right hand.

6 So that the sunne shall not burne thee by day:

neither the moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lorde shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they sayd vnto me: we will goe into the house of the Lord.

2 Our feete shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the name of the Lord.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lorde our God: I will seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hande of her mistres: euen so our eyes wayte vpon the Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe

of

of the wealthie: and with the despitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (nowe may Israel say:) if the Lorde himselfe had not beene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lorde: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the name of the Lorde: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lorde, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

4 Do well, O Lord: vnto those that bee good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall leade them forth with the euill doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lorde turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then sayde they among the heathen: the Lord hath done great things for them.

4 Yea, the Lorde hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lorde: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 He that nowe goeth on his way weeping, and beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord builde the house: their labour is but lost that builde it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp earely, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the yong children.

6 Happie is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eat the labours of thine handes: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitefull vine: vpon the walles of thine house.

4 Thy children like the oliue branches: rounde about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lorde from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea many a time haue they vexed me from my youth vp: but they haue not preuayled against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backeward: as many as haue euill will at Sion.

6 Let them bee euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lorde wilt bee extreeme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lorde, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lorde: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lorde there is mercy: & with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrde, I am not high minded: I haue no proude lookes.

2 I do not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Morning prayer.

LOrde remember Dauid: and all his trouble.

2 How he sware vnto the Lorde: and vowed a vowe vnto the almightie God of Jacob.

3 I wil

3 I wil not come within ỹ tabernacle of my house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the temple of the Lorde: an habitation for the mightie God of Jacob.

6 Lo, we heard of the same at Ephrata: & found it in the wood.

7 We will goe into his tabernacle: and fall lowe on our knees before his foottoole.

8 Arise, O Lord, into thy resting place: thou & the arke of thy strength.

9 Let thy Priestes be clothed with righteousnes: and let thy saints sing with ioyfulnes.

10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children wil keepe my couenant, and my testimonies that I shall learne them: their children also shall sit vpon thy seate for euermore.

14 For the Lord hath chosen Sion to bee an habitation for him selfe: he hath longed for her.

15 This shalbe my rest for euer: here wil I dwell, for I haue a delight therein.

16 I will bleſſe her vitailes with encrease: & will satisfie her poore with bread.

17 I wil decke her Priestes with health: and her saints shall reioyce and sing.

18 There shall I make the horne of Dauid to florish: I haue ordeined a lanterne for mine anointed.
19 As for his enemies, I shall clothe them with shame: but vpon himselfe shal his crowne florish.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnitie.
2 It is like the precious ointment vppon the head, that ranne downe vnto the beard: euen vnto Aarons beard, & went downe to the skirtes of his clothing.
3 Like as the dewe of Hermon: which fell vpon the hill of Sion.
4 For there the Lord promised his blessing: & life for euermore.

Ecce nunc. Psal. 134.

BEholde (now) praise the Lord: all ye seruants of the Lord.
2 Ye that by night stande in the house of the Lord: euen in the courts of the house of our God.
3 Lift vp your hands in the sanctuary: and prayse the Lord.
4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laude yee the name of the Lord: praise it, O ye seruants of the Lord.
2 Yee that stande in the house of the Lorde: in the courtes of the house of our God.
3 O praise the Lorde, for the Lorde is gracious: O sing praises vnto his name, for it is louely.
4 For why? the Lorde hath chosen Jacob vnto himselfe: and Israel for his owne possession.
5 For I knowe that the Lorde is great: and that

our

our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

7 He bringeth foorth the cloudes from the ends of the worlde: and sendeth foorth lightnings with the raine, bringing the windes out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the middest of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 Hee smote diuers nations: and slewe mightie kinges.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lorde will auenge his people: and bee gratious vnto his seruants.

15 As for the images of the heathen, they are but siluer and golde: the worke of mens hands.

16 They haue mouthes, & speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lorde ye house of Israel: praise the Lorde ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the

the Lord, praise the Lord.

21 Praised bee the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.



Giue thankes vnto the Lorde, for hee is gratious: and his mercy endureth for euer.

2 O giue thankes vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lorde of all lordes: for his mercie endureth for euer.

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercie endureth for euer.

6 Which laide out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lightes: for his mercy endureth for euer.

8 The sunne to rule the day: for his mercy endureth for euer.

9 The moone & the starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel frō among them: for his mercie endureth for euer.

12 With a mighty hande and stretched out arme: for his mercy endureth for euer.

13 Which deuided the red sea in two partes: for his mercy endureth for euer.

14 And made Israel to goe through the middest of it: for his mercy endureth for euer.

15 But as for Pharao & his hoste, hee ouerthrewe them

them in the red sea: for his mercie endureth for euer.
16 Which led his people through the wildernesse: for his mercie endureth for euer.
17 Which smote great kings: for his mercie endureth for euer.
18 Yea, and slue mightie kinges: for his mercie endureth for euer.
19 Sehon king of the Amorites: for his mercy endureth for euer.
20 And Og the king of Basan: for his mercy endureth for euer.
21 And gaue away their land for an heritage: for his mercy endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.
23 Which remembred vs when wee were in trouble: for his mercy endureth for euer.
24 And hath deliuered vs from our enemies: for his mercy endureth for euer.
25 Which giueth foode to all flesh: for his mercy endureth for euer.
26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.
27 O giue thankes vnto the Lorde of lordes: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.
2 As for our harpes, we hanged them vp: vpon the trees that are therein.
3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.
4 Howe shall wee sing the Lordes song: in a strange

strange lande?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lorde, in the day of Hierusalem: howe they sayd, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happy shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will giue thankes vnto thee, O Lorde, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I will worshippe towarde thy holy temple, and praise thy name, because of thy louing kindenesse and trueth: for thou hast magnified thy name, & thy word aboue all things.

3 When I called vpon thee, thou heardest me: and endouedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they haue heard the wordes of thy mouth.

5 Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them a farre off.

7 Though I walke in the middes of trouble, yet shalt thou refresh mee: thou shalt stretch forth thy hande vpon the furiousnesse of mine enemies, and

thy

thy right hand shall saue me.

8 The Lorde shall make good his louing kindnesse toward me: yea, thy mercy, O Lorde, endureth for euer, despise not then the woorkes of thine owne handes.

Domine, probasti. Psal. 139.

O Lord, thou hast searched mee out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned mee behinde and before: and layde thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

7 If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse, is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.

12 For my reynes are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully

fully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substaunce, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 Howe deare are thy counsailes vnto mee, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: & thine enemies take thy name in vaine.

21 Do not I hate them, O Lord, that hate thee: & am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie mee, O God, and seeke the grounde of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer mee O Lorde from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their heartes: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

4 Keepe

4 Keepe me, O Lorde, from the handes of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goings.

5 The proude hath laide a snare for mee, and spred a net abroad with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desire, O Lorde: let not his mischieuous imagination prosper, lest they be too proude.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hot burning coles fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes, shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lorde will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrde, I call vpon thee, haste thee vnto mee: and consider my voyce, when I crie vnto thee.

2 Let my prayer be set foorth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lorde) before my mouth: and keepe the doore of my lips.

4 O let not mine heart be enclined to any euil thing: let

let me not be occupied in vngodly woorkes, with the men that woorke wickednesse, least I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednes.

7 Let their Iudges be ouerthrowen in stonie places: yt they may heare my woords, for they are sweete.

8 Our bones lie scattered before the pitte: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laide for me: and from the trappes of the wicked doers.

11 Let the vngodly fall into their owne nettes together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cryed vnto the Lorde with my voyce: yea, euen vnto the Lorde did I make my supplication.

2 I powred out my complaintes before him: and shewed him of my trouble.

3 When my spirit was in heauines, thou knewest my path: in the way wherein I walked, haue they priuily laide a snare for me.

4 I looked also vpon my right hande: and sawe there was no man that would knowe mee.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lorde, and sayde: thou art my hope, and my portion in the lande of the liuing.

7 Con-

7 Consider my complaint: for I am brought very lowe.

8 O deliuer mee from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Domine, exaudi. Psal. 143.

HEare my prayer, O Lorde, and consider my desire: hearken vnto mee for thy trueth and righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the grounde: he hath layde me in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch foorth my handes vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirite wareth faint: hide not thy face from me, least I be like vnto them that go downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I shoulde walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

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6 I stretch forth my handes vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirite waxeth faint: hide not thy face from me, least I be like vnto them that go downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I shoulde walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirite leade mee foorth into the land of righteousnesse.

11 Quicken me, O Lord, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my handes to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadowe.

5 Bow thy heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hande from aboue: deliuer mee, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a newe song vnto thee, O God: and sing praises vnto thee vpon a tenne stringed Lute.

10 Thou hast giuen victorie vnto Kinges: and hast

hast deliuered Dauid thy seruaunt from the perill of the swoorde.

11 Saue mee and deliuer mee from the hande of strange children: whose mouth talketh of vanitie, & their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the young plantes: and that our daughters may bee as the polished corners of the temple.

13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streetes.

14 That our oxen may bee strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happie are the people that bee in such a case: yea, blessed are the people which haue the Lorde for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my king: and I will praise thy name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy name for euer and euer.

3 Great is the Lorde, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy woorkes vnto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glorie, thy praise, and wonderous woorkes.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memoriall of thine aboundaunt kindnesse shalbe shewed: and men shall sing of thy righteousnesse.

8 The Lorde is gratious and mercifull: long suffering, and of great goodnesse.

9 The Lorde is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes prayse thee, O Lorde: and thy saints giue thankes vnto thee.

11 They shewe the glorie of thy kingdome: & talke of thy power.

12 That thy power, thy glorie, and mightines of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: & thy dominion endureth throughout all ages.

14 The Lord vpholdeth al such as fall: & lifteth vp all those that be downe.

15 The eyes of all wayte vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lorde is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lorde preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lorde: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lorde, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughtes perish.

4 Blessed is hee that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heaven and earth, the sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lorde giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpside downe.

10 The Lorde thy God, O Sion, shalbe king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

PRayse the Lorde, for it is a good thing to sing prayses vnto our God: yea, a joyfull and pleasant thing it is to bee thankefull.

2 The Lorde doth builde vp Hierusalem: and gather together the outcastes of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdome is infinite.

6 The Lorde setteth vp the meeke: and bringeth

the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.

11 But the Lordes delight is in them that feare him: and put their trust in his mercie.

12 Prayse the Lorde, O Hierusalem: prayse thy God, O Sion.

13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheate.

15 He sendeth forth his commaundement vpon earth: and his word runneth very swiftly.

16 He giueth snowe like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

19 He sheweth his worde vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Prayse the Lorde of heauen: prayse him in the height.

2 Praise him all ye angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all yee starres and light.

4 Praise him all yee heauens: and ye waters that be aboue the heauens.

5 Let them praise the name of the Lorde: for hee spake the word, and they were made, he commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a lawe which shal not be broken.

7 Praise the Lorde vpon earth: yee dragons and all deepes.

8 Fire and haile, snowe and vapours: winde and storme, fulfilling his worde.

9 Mountaines and al hilles: fruitfull trees, and al Cedars.

10 Beastes and all cattell: wormes, and feathered foules.

11 Kinges of the earth, and al people: princes, and all iudges of the world.

12 Young men and maydens, olde men and children, praise the name of the Lord: for his name only is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his saintes shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lorde a newe song: let the congregation of saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

3 Let them praise his name in the daunce: let

them sing prayses vnto him with Tabret and Harpe.

4 For the Lorde hath pleasure in his people: and helpeth the meeke hearted.

5 Let the saints be ioyfull with glory: let them reioyce in their beddes.

6 Let the prayses of God bee in their mouth: and a two edged sworde in their hands.

7 To bee auenged of the heathen: & to rebuke the people.

8 To binde their kings in chaines: & their nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honor haue all his saints.

Laudate dominum. Psal. 150.

O Prayse God in his holines: praise him in the firmament of his power.

2 Prayse him in his noble actes: praise him according to his excellent greatnesse.

3 Prayse him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse him in the Cymballes & daunces: prayse him vpon the stringes and pipe.

5 Prayse him vpon the wel tuned Cymbals: praise him vpon the loude Cymballes.

6 Let euery thing that hath breath: prayse the Lorde.

FINIS.

Certaine godly prayers

to be vſed for ſundrie purpoſes.

A generall confeſſion of ſinnes, to bee ſaid euery Morning.



Almightie God our heauenly Father, I confeſſe and knowledge, that I am a miſerable and a wretched ſinner, and haue manifold wayes moſt grieuouſly tranſgreſſed thy moſt godly commaundements, through wicked thoughts, vngodly liues, ſinfull words & deedes, committed all my whole life. In ſinne am I borne and conceiued, and there is no goodneſſe in mee, in as much as if thou ſhouldeſt enter into thy narrowe iudgement with mee, iudging mee according vnto the ſame, I were neuer able to ſuffer and abide it, but muſt needes periſh & bee damned for euer: So little helpe, comfort, or ſuccour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou diddeſt not ſpare thy onely deare beloued Sonne, but diddeſt giue him vp vnto the moſt bitter, & moſt vile and ſlaunderous death of the croſſe for mee, that hee might ſo pay the raunſome for my ſinnes, ſatiſfie thy iudgement, ſtill and pacifie thy wrath, reconcile mee againe vnto thee, and purchaſe me thy grace and fauour & euerlaſting life. Wherefore through the merite of his moſt bitter death and paſſion, and through his innocent bloodſhedding, I beſeech thee, O heauenly father, that thou wilt vouchſafe to be gracious and mercifull vnto mee, to forgiue & pardon me of all my

my sinnes, to lighten my heart with thy holy spirite, to renue, confirme, and strengthen me with a right & a perfect faith, & to inflame mee in loue towarde thee and my neighbour, that I may hencefoorth with a willing and glad heart, walke as it becommeth me, in thy most godly commaundements, & so glorifie and praise thee euerlastingly. And also that I may with a free conscience & quiet heart in al maner of temptations, afflictions, or necessities, and euen in the very pangs of death, crie boldly and merily vnto thee, and say, I beleeue in God the father almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lorde God heauenly father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gifte: and for as much as thou wilt bee prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I crie and say, Our father which art in heauen, halowed be thy name, &c.

Prayers to be sayde in the morning.

O Mercifull Lorde GOD heauenly father, I render most high laudes, prayse and thankes vnto thee, that thou hast preserued mee both this night, and all the time and dayes of my life hitherto vnder thy protection, and hast suffered mee to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life, from hencefoorth into thy tuition, ruling and gouerning

me

me with thy holy ſpirit, that all maner of darkeneſſe, of miſbeliefe, infidelitie and of carnall luſtes and affections, may be vtterly chaſed and driuen out of my heart, and that I may bee iuſtified and ſaued both body and ſoule through a right and perfect faith, and ſo walke in the light of thy moſt godly trueth, to thy glory and praiſe, and to the profite and furtherance of my neighbour, through Jeſus Chriſt our Lord and Sauiour. Amen.

ALl poſſible thanks that we are able, we render vnto thee, O Lorde Jeſus Chriſt, for that thou haſt willed this night paſt to be proſperous vnto vs: and wee beſeech thee likewiſe to proſper all this ſame day vnto vs, for thy glory, and for the health of our ſoule, & that thou which art the true light, not knowing any going downe, and which art the ſunne eternal, giuing life, foode, and gladnes vnto all things, vouchſafe to ſhine into our mindes, that wee may not any where ſtomble to fall into any ſinne, but may through thy good guiding and conducting come to the life euerlaſting. Amen.

O Lorde Jeſus Chriſt, which art the true ſunne of the worlde, euermore ariſing, and neuer going downe, which by thy moſt wholſome appearing and light, doeſt bring forth, preſerue, nourith, and refreſh all things, as well that are in heauen, as alſo that are on earth, we beſeech thee mercifully and fauourably to ſhine into our heartes, that the night and darkeneſſe of ſinnes, and the myſtes of errours on enery ſide driuen away, thou brightly ſhining within our heartes, we may all our life ſpace goe without any ſtumbling or offence, and may decently and ſeemely walke (as in the day

time)

time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the father and with the holy Ghost liuest and reignest for euer and euer. Amen.

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught vs howe great the infirmitie and weakenesse of man is, and how certaine a thing it is that it can nothing doe without thy godly helpe. If man trust to himselfe, it can not be auoyded, but that he must headlong runne and fall into a thousand vndoings and mischieles. O our father haue thou pitie and compassion vpon the weakenesse of vs thy children, be thou prest and ready to helpe vs, alwayes powring thy mercie vpon vs, and prospering whatsoeuer we godly goe about: so that thou giuing vs light, we may see what things are truely good indeede: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine the same: for we hauing nothing but mistrust in our selues, doe yeelde and commit our selues full and whole vnto thee alone, which workest all things in all creatures, to thy honour and glorie. So be it.

A prayer to be said at night going to bed.

O Mercifull Lorde God heauenly father, whether we sleepe or wake, liue or die, we are alwayes thine: wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of mee, and not to suffer mee to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may dayly encrease in me, through a right and a pure faith, and

that

that I may alwayes bee founde to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour, Amen.

A prayer conteining the duetie of euery true Christian.



Most mightie God, mercifull and louing father, I wretched sinner come vnto thee in the name of thy dearely beloued sonne Iesus Christ my onely sauiour and redeemer: and most humbly beseech thee for his sake to bee mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merites of his bloody death and passion.

Powre vpon me (O Lord) thy holy spirite of wisedome and grace: Gouerne and leade mee by thy holy woorde, that it may bee a lanterne vnto my feete, and a light vnto my steppes. Shewe thy mercy vpon me, and so lighten the naturall blindnesse & darkenes of my heart, through thy grace, that I may dayly be renewed by the same spirite and grace: By the which (O Lord) purge the grossenesse of my hearing and vnderstanding, ꝙ I may profitably reade, heare, and vnderstand thy word and heauenly will, beleeue, and practise the same in my life and conuersation, & euermore holde fast that blessed hope of euerlasting life.

Mortifie and kill all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and graunt mee thy peace all my dayes: Graciously pardon mine infirmities, and

defend

defend me in all dangers of body, goods and name: but most chiefly my soule against all assaultes, temptations, accusations, subtill baytes and sleightes of that olde enemie of mankind Sathan that roaring Lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble mind craue of thy diuine maiestie, to be mercifull vnto the vniuersall Church of thy sonne Christ: And especially according to my bounden duetie, beseeche thee for his sake to blesse, saue, and defende the principall member thereof, thy seruant our most deare and Soueraigne Ladie Queene Elizabeth, increase in her Royall heart, true faith, godly zeale, & loue of the same: And graunt her victorie ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsailours, and euery other member of this thy Church of Englande, that they and we in our seueral callings, may truely, and godly serue thee: Plant in our hearles true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: increase in vs true faith & religion: Replenish our mindes with all goodnes, and of thy great mercy keepe vs in the same till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patiẽce in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commende vnto thy fatherly protection, all that thou hast giuen mee, as wife, children, and seruants: Ayde mee, O Lorde, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And for as much as in this worlde I must alwayes bee at warre and strife, not with one sorte

of

of enemies, but with an infinite number, not onely with flesh and blood, but with the deuill which is the prince of darkenesse, and with wicked men executors of his most damnable will: Graunt me therefore thy grace, that being armed with thy defence, I may stand in this battel with an inuincible constancie against al corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for mee and all thine elect, through Christ our Lorde and onely Sauiour. Amen.

Certaine godly prayers for sundry dayes.

¶ Munday.

ALmightie God, the father of mercie, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lorde, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may bee couered, and not imputed vnto vs, and by the operation of the holy Ghost, wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lorde Iesus Christ. Amen.

Tuesday.

O Lorde GOD, which despisest not a contrite heart, and forgettest the sinnes and wickednes of a sinner, in what houre soeuer hee doeth mourne and lament his olde maner of liuing: graunt

defend me in all dangers of body, goods and name: but most chiefly my soule against all assaultes, temptations, accusations, subtill baytes and sleightes of that olde enemie of mankind Sathan that roaring Lion, euer seeking whom he may deuoure.

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Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsailours, and euery other member of this thy Church of Englande, that they and we in our seueral callings, may truely, and godly serue thee: Plant in our heartes true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: increase in vs true faith & religion: Replenish our mindes with all goodnes, and of thy great mercy keepe vs in the same till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patiẽce in aduersitie, and continuall ioy in the holy Ghost.

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graunt vnto vs (O Lorde) true contrition of heart, that wee may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Jesus Christ. Amen.

Wednesday.

O Mercifull father, by whose power and strength wee may ouercome our enemies both bodily and ghostly: graunt vnto vs, O Lorde, that according to our promise made in our baptisme, we may ouercome the chiefe enemies of our soule, that is, the desires of the worlde, the pleasures of the flesh, and the suggestions of the wicked spirite: and so after, leade our liues in holinesse and righteousnesse, that wee may serue thee in spirit and trueth, and that by our Sauiour and Lord Jesus Christ. Amen.

Thursday.

O Almightie and euerlasting God, which not onely giuest euery good and perfect gift, but also encreasest those giftes that thou hast giuen: we most humbly beseech thee (mercifull God) to encrease in vs the gift of faith, that we may truely beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtill craftes and assaultes of the deuill, wee be driuen from faith in the blood of our Sauiour and Lorde Jesu Christ. Amen.

Fryday.

Graunt vnto vs, O mercifull God (wee most heartilie beseech thee) knowledge and true vnderstanding of thy woorde, that all ignorance

expelled,

expelled, we may knowe what thy will and pleasure is in all things, and how to do our duties, and truely to walke in our vocation: and that also we may expresse in our liuing, those things that we do knowe, that wee bee not onely knowers of thy worde good Lorde, but also be workers of the same, by our sauiour and Lord Jesus Christ, Amen.

Saturday.

OAlmightie God, which hast prepared euerlasting life to all those that bee thy faithfull seruantes: grant vnto vs Lord, sure hope of the life euerlasting, that wee being in this miserable worlde, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merites and deseruing of our Sauiour and Lord Jesus Christ, Amen.

OMercifull GOD, our onely ayde, succour, and strength at all times: graunt vnto vs, O Lord, that in the time of prosperitie we be not proude, and so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersitie that we fall not into infidelitie & desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: graunt this, O Lord, for our aduocates sake, and Sauiour Jesus Christ, Amen.

Sunday.

OAlmightie and mercifull Lorde, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O Lorde, thy holy spirit, that he may beare witnesse with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of

this spirit, we may kill all carnall lustes, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauiour and Lord Jesu Christ, Amen.

A prayer for trust in God.

THe beginning of the fall of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in GOD. O most gracious and most wise guide, our Sauiour Christ, which doest leade them the right way to immortall blessednesse, which truely and vnfaignedly trusting in thee, commit themselues to thee: Graunt vs, that like as we be blind and feeble in deede, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to followe thee, being our guide, to be ready at thy call most obediently, and to committe our selues wholly vnto thee, that thou which onely knowest the way, mayest leade vs the same way vnto our heauenly desires: to thee with the father and the holy ghost, be glory for euer. Amen.

A prayer

A prayer against worldly carefulnes.

O Most deare and tender father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindnesse of our mindes, and carefulnes of worldly thinges, and may put our whole studie and care in keeping of thy holy lawe, and that wee may labour and trauaile for our necessities in this life, like the birdes of the ayre, and the lilies of the fielde, without care. For thou hast promised to bee carefull for vs, and hast commaunded that vpon thee wee should cast all our care: which liuest and reignest world without ende. Amen.

A prayer against temptation.

O Lorde Jesus Christ, the onely stay and fence of our mortall state, our onely hope, our onely saluation, our glory, and our triumphe, who in the flesh (which thou haddest for our only cause taken vpon thee) diddest suffer thy selfe to be tempted of Satan, and who onely and alone of al men diddest vtterly ouercome and vanquishe sinne, death, the worlde, the deuill, and all the kingdome of hell: and whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it, neyther hath it bene thy will to haue any of thy seruaunts to keepe battell, or fight with any of the foresayde enuils, but of purpose to reward vs with a crowne of the more glorie for it: And to the intent that thou

mightest likewise ouerthrowe Satan in thy members, as thou haddest afore done in thine owne person, giue thou (wee beseech thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom he may deuoure. Thou being that same serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs thy seely ones, willnes against the deceitfull awaiting of the most subtill serpent. Thou being a lambe as white as snowe, the banquisher of Satans tyrannie, giue vnto vs thy little sheepe the strength and vertue of thy spirite, that being in our owne selues weake and feeble, and in thee strong & valiant, we may withstand and ouercome all assaults of the deuill, so that our Ghostly enemy may not glory on vs, but being conquered through thee, wee may giue thankes to thy mercy, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer, without ende. Amen.

A prayer for the obteining of wisedome.

Sapi. 9. O God of our fathers, & Lorde of mercy, thou that hast made all thinges with thy worde, and ordeined man through thy wisedome, that hee shoulde haue dominion ouer the creatures which thou hast made, that he shoulde order the worlde according to equitie and righteousnes, and execute iudgement with a true heart: giue mee wisedome, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handemaide, am a feeble person, of a short time, & too young to the vnderstanding of thy iudgement and lawes:

yea

yea though a man be neuer so perfect among the chil-dren of men, yet if thy wisedome be not with him, hee shall bee nothing woorth. Oh send thy wisedome out of thy holy heauens, and from the throne of thy ma-iestie, that shee may bee with mee, and labour with mee, that I may knowe what is acceptable in thy sight, for shee knoweth and vnderstandeth all things, and shee shall conduct me right soberly in thy woorkes, and preserue me in her power, so shall my woorkes bee acceptable. Amen.

A prayer necessary for all persons.

O Mercifull GOD, I a wretched sinner reknow-ledge my selfe bounde to keepe thy holy comman-dementes, but yet vnable to perfourme them, and to bee accepted for iust, without the righteousnes of Iesu Christ thy onely sonne, who hath perfect-ly fulfilled thy lawe, to iustifie all men that beleeue and trust in him. Therefore graunt me grace, I be-seech thee, to bee occupied in doing of good woorkes, which thou commaundest in holy Scripture, all the dayes of my life, to thy glorie, and yet to trust onely in thy mercy, & in Christes merites, to bee purged from my sinnes, and not in my good woorkes, be they neuer so many. Giue me grace to loue thy holy woorde fer-uently, to search the Scriptures diligently, to reade them humbly, to vnderstande them truely, to liue after them effectually. Order my life so, O Lorde, that it may bee alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those thinges that please thee, bee they neuer so contrary to my desires. Teach mee so to pray, that my petitions may bee gra-ciously heard of thee. Keepe mee vpright among di-

uersities of opinions and iudgements in the worlde, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lorde, saue mee, that I ware not proude. In aduersitie helpe mee, that I neither despaire nor blaspheme thy holy name, but taking it patiently, to giue thee thankes, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may bee sorie without desperation, trust in thy mercy without presumption, that I may amende my life, and become truely religious without hipocrisie, lowly in heart without feigning, faithfull and trustie without deceite, mery without lightnesse, sad without mistrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faultes charitably without dissimulation, to instruct my household in thy lawes truely, to obey our Queene & all gouernours vnder her vntainedly, to receiue all lawes and common ordinances, (which disagreeth not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backebite no man, nor slaunder my neighbour secretly, and to abhorre all vice, louing all goodnes earnestly. O Lorde graunt mee thus to doe, for the glorie of thy holy name. Amen.

A praier for pacience in trouble.

HOw hast thou (O Lorde) humbled and plucked mee downe? I dare nowe vneathes make my prayers vnto thee, for thou art angrie with mee, but not without my deseruing. Certainely I haue sinned, Lorde, I confesse it, I will not denie it: but, oh my God, pardon my trespasses, release my

debtes,

debtes, render nowe thy grace againe vnto me, stop my woundes, for I am all to plagued and beaten: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee, continually waiting for relefe at thy hand, & that not without skill, for I haue receiued a token of thy fauour & grace towards mee, I meane, thy word of promise cõcerning Christ, who for me was offered on the crosse for a ransome, a sacrifice & price for my sinnes: wherfore according to ỹ thy promise, defend me Lord by thy right hand, & giue a gracious eare to my requestes, for all mans staies are but vaine. Beate downe therfore mine enemies thine owne selfe with thy power, which art mine onely aydour and protectour, O Lord God almightie, Amen.

A prayer to be said at the houre of death.

O Lorde Jesu, which art the onely health of all men liuing, & the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly nowe I leaue this frayle and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most mercifull Lorde Jesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defende mee with the buckler of thy mercy against all the assaultes of the deuill. I see and knowledge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust is in thy most mercifull goodnesse. I haue no merites nor good workes which I may alledge before thee. Of sinnes & euill workes (alas) I see a great heape, but through thy

thy mercy I trust to be in ỹ number of them to whom thou wilt not impute their sinnes, but take & accept me for righteous and iust, and to be the inheritour of euerlasting life. Thou mercifull Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou didst preach & teach, thou didst pray and fast for my sake, thou diddest all good workes and deedes for my sake, thou sufferedst most grieuous paynes and tormentes for my sake. And finally thou gauest thy most precious bodie to die, and thy blood to be sheede on the crosse for my sake. Nowe most mercifull Sauiour, let all these thinges profite me, which thou freely hast giuen me, that hast giuen thy selfe for me. Let thy blood cleanse and wash away the spots and foulenes of my sinnes. Let thy righteousnes hide and couer mine vnrighteousnesse. Let the merites of thy passion & blood, be thy satisfaction for my sinnes. Giue me, Lord, thy grace, that my faith and saluation in thy blood wauer not in mee, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie were not colde in me. Finally, that the weakenesse of my flesh be not ouercome with the feare of death. Graunt mee, mercifull sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still beholde and looke vpon thee: that when death hath taken away the vse of my tongue and speach, yet that my heart may cry and say vnto thee, In manus tuas, Domine, commendo spiritum meum (that is to say) O Lorde, into thy handes I giue and commit my soule: Domine Iesu accipe spiritum meum, Lord Iesu receiue my soule vnto thee.

Amen.

FINIS.

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